



The Merald of the Star.

VOL. III. No. 1.

January 11th, 1914.

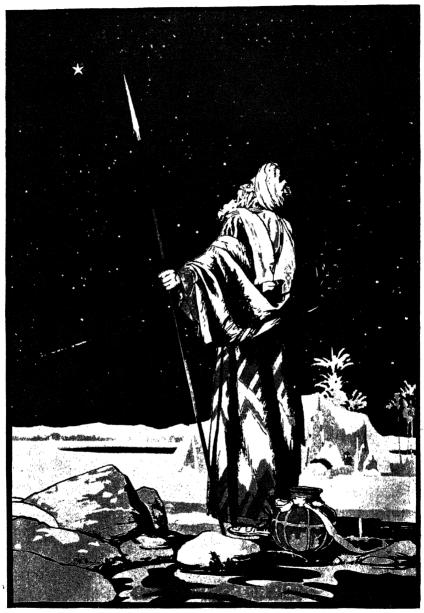
CONTENTS

			Page				
Sonnet. By E. A. W		ye odlere.	3				
IN THE STARLIGHT. By J. Krishnamurti		b. • • •	• 4				
IN THE STARLIGHT. By J. Krishnamurti THE NEW TEACHER. By Ralph Waldo Emerson IDEALS OF THE FUTURE. By Mrs. Annie Besant		4.7	5				
IDEALS OF THE FUTURE. By Mrs. Annie Besant			7				
ORGANISATION AND ACTIVITIES OF THE ORDER OF THE	Star	IN					
THE EAST. By G. S. Arundale			8				
			15				
THE COMING OF A WORLD-TEACHER AND THE TEACH	HING	OF					
CHRIST. By An Anglican-Priest			16				
A NEW ATTITUDE. By C. W. Leadbeater			19				
MY CONCEPTION OF A WORLD-TEACHER. By Lady Emily			21				
OMAR KHAYYAM	_		23				
	•••		25				
A WORLD-TEACHER. By C. Jinarajadasa			27				
WHAT IS THE ORDER OF THE STAR IN THE EAST?	•••		36				
Social Reform in India. By Mrs. Annie Besant			38				
A GREAT TRUTH AND EVERY DAY LIFE. By G. S. Arun	dale		39				
			45				
Servants of the Star. By Barbara Lutyens			46				
			49				
			56				
~ ^ ^			63				
FRENCH TRANSLATION OF ORGANISATION AND ACTIVITIES	OF T	HE					
ORDER OF THE STAR IN THE EAST. By G. S. Arundale Supplement							

NOTICE ABOUT CONTRIBUTORS

As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





Courtesy of "Bibby's Annual."

Then felt I like some watcher of the skies when a new planet swims into his ken.



Lo! but a little while, a few short years,

And then—Ah! Lord! in Thy most pitiful might,
Stay the swift hours; in mercy, stay their flight,
Till Thou hast shed one beam to thaw in tears
The frost that binds our days. O, touch our ears
With Reverence, and our spirit's inward night
Illume with Faith and Love! With gradual light
Teach us to bear Thy Dawn! For I have fears
Lest that Thy sudden splendour prove too great
For earth dimm'd eyes and, haply so, we too,
Stunn'd by the blaze to black and reeling hate,
Even as that generation long ago,
May rive, alas! that Heart Compassionate,
—Poor, poor, blind fools, not knowing what we do.

E.A.W.



AN ADDRESS OF WELCOME.

[Spoken by the Head of the Order to the Delegates and Members assembled at the First International Conference of the Order of the Star in the East, at 19, Tavistock Square, London, W.C., on October 25tk, 1913.]

BROTHERS OF THE STAR,—
I heartily welcome you all to this, our first Conference. I am glad that representatives are here present of so many nationalities believing in the Coming of a Supreme Teacher. We all know that the Lord will not come to any one nation, but to all nations; and we are here to-day to represent the nations of the world to prepare His way.

If we want to have the Lord with us soon, we must keep in our minds that one of the chief things which He will require is gentleness in all ways, in those who are to help Him. Wherever we go, in our speech and in our action, we must spread Compassion, so as to get the world to understand what real Compassion is. In this way men will not be dazzled when the Lord comes, for His Compassion is so full of power.

Compassion really means the understanding of human nature. We all have Compassion, but we do not show it enough. We are ashamed often to show it, and we think it is only emotion and sentiment. But real Compassion is both emotion and sentiment, and it is also the power to help the one with whom we feel sympathy. Compassion not only helps us to understand others, so as to help them in the best way; it also gives us ideas for work.

We must show Compassion especially to the young, so that when they grow older they do not grow hardened by harshness; the young to-day will, in this way, understand the Lord's Compassion when He comes.

In our attempts to understand the Lord when He is with us, we shall probably only partially succeed, because He is so powerful and yet so compassionate. We must not think that to possess power means to be harsh, or to be compassionate means to be weak. True Compassion is always full of power, and those that are powerful in the true way are full of tenderness.

If we want to understand Him we ought to make Compassion the dominant note in our life; through Compassion we shall acquire the power to co-operate with the Lord now, and when he is visibly with us.

Though we have attacks against the Order in some countries, the members have not been shaken in their beliefs; on the other hand, hundreds of new members have joined. We ought to take each trouble, that our membership in the Order brings us, as so much difficulty taken away from the path of the Lord; and, also, we should take each trouble as a test of our Steadfastness. We must imagine ourselves as an army going forward to prepare His way, but all the time the Lord as the General directing us, so that we are always under His steady hand. We must not doubt when difficulty arises that He is with us, for He is always with us, and giving His

rength. The more steadfast each of us in the Lord's work, the more strength He an send to us and through us.

Our third virtue is that Devotion which offers all that we are and have to His service. We ought to be able to lay our life down for His service, and whatever acrifices we have to make, we should make with perfect joy. It is very easy to lay our lives down for Him, but it is difficult to live for Him and serve Him: and still we can only live by Devotion. Our Devotion must be so pure that no selfish thought about ourselves ought to come in; we gain this pure devotion only by devoting all our energies to the work that the world needs. And we can show this perfect Devotion

specially now by preparing the way for the coming of the Lord.

Brothers of the Star, each of us is here to understand what the preparation for the Lord's coming means, and to take back to his country ideas for work, and how to apply them to prepare the way. I know that I have not yet sufficient knowledge of the details of business affairs to give much advice upon them; but I am sure that with the help of my officials of the Order we shall discover the best ways of carrying on the work. In our work these two days, may we grow in Devotion, Steadfastness, and Gentleness, so that we may be worthy to partake of the burden the Lord will have to bear when He comes.



THE NEW TEACHER.

"What hinders that now, everywhere, in pulpits, in lecture-rooms, in houses, in fields, wherever the invitation of men or your own occasions lead you, you speak the very truth, as your life and conscience teach it, and cheer the waiting, fainting hearts of men with new hope and new revelation?

"I look for the hour when that Supreme Beauty, which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. The Hebrew and Greek Scriptures contain immortal sentences that have been bread of

life to millions. But they have no epical integrity; are fragmentary; are not shown in their order to the intellect. I look for the new Teacher that shall follow so far those shining laws, that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy."

—RALPH WALDO EMERSON. (Divinity School Address, 1838.)



Photo.]

[F. A. Swaine.

MRS. ANNIE BESANT.



HEN a new departure is to be planned, when the bases of a new civilisation are to be discussed, it is above all things necessary that those who are to take part in the planning and the discussion should have a clear idea as to what they want, for what they hope. Ideals are needed which shall serve as the architect's plan serves the mason's. Orderly and effective work only becomes possible when the workers labour towards a recognised end. This is, of course, ever admitted in all cases of construction of physical things; a man does not take a piece of wood and begin to carve it without any idea as to what he is going to produce: he does not cut off chips haphazard, to find later that he has cut away the very material he needs. He knows what he is going to make before he puts his knife to wood. The founders of a league, of an association, know the object they propose to bring about, and shape their organisation so as to effect it. Shall not we, then, who look forward to a new civilisation, try to outline our ideals, try to picture our hopes, in order that we may direct our energies to the end we seek to accomplish?

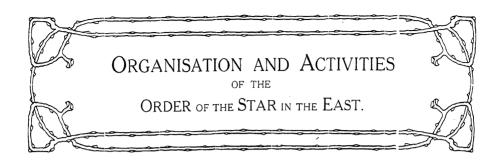
It is to aid in this clarification of our thoughts with a view to purposive and welldirected activity, that this series of papers is to be written. The ideals suggested are meant to be discussed—not to be merely accepted as they stand. Only the coming World-Teacher can decide what shall be the form of His new presentment of old truths, and in the hands of Vaivasvata Manu must it lie to direct the laying of the bases of His new civilisation. Not dogmatically, therefore, but in all lowliest humility may any one of us venture to limn what to us may seem to be the Ideals of the Future. For "who may abide the Day of His Coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fullers' soap." That fire shall burn up the dross which mingles with the fine gold of our ideals; that soap shall cleanse away the stains which mar their radiant whiteness. The Ideals of the Future which I venture to present are then but the results of my own study, and I hold them tentatively, ever ready to amend and re-shape. They are meant to indicate directions, so far as I am able to see them, to serve for a time, until an abler hand shall rub them off the blackboard, and draw higher ideals with more knowledge and more authority.

Let us clearly understand what we mean by an ideal. An ideal is a complex of true fixed ideas which directs activity. An idea is the product of constructive thought, a concept simple or complex, as the case may But ideas which are floating and impermanent cannot be used to make ideals; only those which are constant and steady are of any use for the compacting of an ideal. And the ideas must be what the psychologist calls "fixed," that is, they must dominate the mind and shape its activities. But fixed ideas may be false or true; if false they bring disaster, flinging the man dominated by them into conflict with facts, and so leading to madness. If true, they place him in harmony with law and build him into a hero, whom naught can turn aside from their service. Hence careful and accurate thinking is necessary for the shaping of our ideals; by them our path will be chosen.

The following are the Ideals of the Future with which I hope to deal in this series:—
(1) The Ideal of Religion; (2) The Ideal of Individuality; (3) The Ideal of Society; (4) The Ideal of Liberty; (5) The Ideal of Duty; (6) The Ideal of Education; (7) The Ideal of Science; (8) The Ideal of Art; (9) The Ideal of Kingship; (10) The Ideal of Representation; (11) The Ideal of Industry.

Many others might be chosen, all bearing on the future organisation of society; but if I can do something in placing before the eyes of the readers of *The Herald of the Star* some ideals which inspire, the purpose of these papers will have been attained.

ANNIE BESANT, P.T.S.



INTRODUCTION.

WISH to draw the attention of all the members of the Order of the Star in the East to the views expressed by Mr. Arundale in this article. Having read it through carefully, I am of opinion that he has correctly laid down the lines on which our Order should conduct its work, and I am anxious that members should familiarise themselves with the spirit underlying the suggestions he makes.

He rightly says that it is our duty to think of the great World-Teacher rather as One who will teach us to live in the spirit of the faiths we now have, than as the Founder of a new faith intended to supplant those already existing. What the world needs is not so much new truths, as a new impulse, and this can only be given by a World-Teacher. The impulse He will give—of this we all feel sure—will be to help us to apply the principle of Love in every act of life, in the home, in the community, in the nation, and in the world as a whole.

Mr. Arundale also points out that the Order belongs to the world and not to any particular nation or to any special faith. There are in our ranks members of all faiths, and of every nation, and the great ideals and principles of our Order must

be such as shall appeal to all and be welcome to all. Whatever may be the beliefs of individuals as to the identity of the World-Teacher, and as to the message He will bring, the Order as such speaks to the world of α great World-Teacher, and confines its interpretation of His message to its one great underlying principle of Love. I am most anxious, therefore, that members of our Order should keep its principles to the broad and unsectarian form in which they exist to-day, and that they should consider their principal duty to be that of engaging in such good works as may help to diminish the suffering in the world.

Finally, I commend to the notice of the members Mr. Arundale's remarks as to the methods of work, and as to the relation of members of our Order to the great problems of modern life. He lays stress on the need both for the employment of suitable modern business methods and for active association with all movements which have as their aim the spread of better ways of living.

Thus will our Order justify its existence, and gain for the coming Lord a better welcome than was vouchsafed in Palestine of old to the Christ who "had not where to lay His head."

J. Krishnamurti, Head.

I.—THE SPIRIT OF OUR WORK.

Those who are in the fortunate and enviable position of knowing some great and momentous truth owe it to the world to present that truth in the form in which it is likely to be most acceptable—quite apart from the way in which they themselves may first

have received it, or in which it is most inspiring to them.

In ordinary business affairs a commodity has to be introduced to the public in such a wav that the public may take notice of it, be interested in it, purchase it, appreciate it. recommend it. If the commodity no real value, it will not last long, for while for a time it may impose upon public credulity by the manner in which its valuelessness is concealed, in the long run the public will only permanently support that which has a definite purpose and usefulness.

We who are members of the Order of the Star

in the East have a sublime truth in trust for the world, a truth of infinite value, a truth which becomes more and more full of meaning as it is increasingly understood. No greater gift has any movement in any part of the world to make than that of the knowledge of the near coming of a great World-Teacher, but it is a dangerous gift to possess, for it involves a most serious responsibility.

We possess it, and we have to spread it throughout the world. It is a truth for all peoples of all faiths, in all conditions, and whatever aspect of it may have appealed to us, we have to realise it in its many aspects, so that we may be able to choose the aspect most suited to the people among whom for the time being we may be living.

It is for this reason the Head of the Order has recently told us that the Order does not proclaim the coming of the Christ, of the coming of the Lord Maitreva, or of any other special Saviour of the world, nor that He is to be the Founder of a new faith to supplant the old, but confines itself to the broad general undenominational truth that we may expect the near coming of a great World - Teacher. Individual members may cherish whatever conception inspires them to greatest usefulness, whatever presentation of the truth offers them most of its intrinsic quality. But the Order be-



Photo.]

G. S. ARUNDALE, M.A., LL.B.

Private Secretary to the Head of the Order of the Star in the East

longs to the world, not alone to you and me, and in the great work we are called upon to do, our personal temperaments, prejudices, conventionalities, and beliefs must bow before the supreme need of that world, every part of which is the Lord's dwelling place, and to every part of which He must receive a welcome.

The broad principle of organisation, then, is that we are in possession of a truth which

belongs to all of every faith, of every race, whether they are able or not in the present life to recognise the value of that which is theirs. Each one of us has reached the truth by approaching it at an angle. We must not forget that our approach has been at an angle and not from all sides at once, and we must also remember that there are as many angles of approach as there are people in the world. At least in the beginning of this great movement, let us remain above those dogmas and superstitions which make the great truths underlying all faiths unrecognisable in the myriad forms such faiths adopt as time goes on.

Train the people to look for a Father coming to put His children's house in order, to give His children encouragement and hope, to help them to see more clearly the purpose and usefulness of life, and it does not matter whether they proclaim the coming of the Christ, of the Lord Maitreva, or of any other Teacher who may be their ideal and hope. Train them to look for the coming of an Elder Brother, and perchance they will recognise Him by His wisdom and supreme compassion; for surely He will come. But if you insist that it is the Christ or any other great Teacher whom they already know, and whom they could only recognise if He came in the garb their thought has made of Him, though truly they may believe, yet "God fulfils Himself in many ways," and not according to our measure of Him. So the Elder Brotherindeed elder and a Brother-may pass unrecognised because He does not fulfil the expectations which the world may have been taught to associate with Him.

Acting on this principle, organisers of the Order of the Star in the East must take great care lest they impose their own personal attitude, and make harmony with that attitude an unspoken condition of admission to the Order. They must grow big in thought and spiritual stature so as to acquire, with the help of the great truth they know, that subtle sympathy which instinctively puts them into touch with the needs of those around them, however far removed from themselves, in attitude towards life and mode of living, their surroundings may be.

First, therefore, ascertain the demand for knowledge and the way in which it will most easily be recognised. Arrange your propaganda so that it affords food for the differing temperaments of the people whom you expect to reach. Realise that there is no inconsistency in adapting the one great truth to the needs of many minds: the truth is not so small and insignificant that it has but one aspect, or that it can appeal to but few. While we are still young the part may seem the whole, but if we really are the messengers of the Lord's wisdom and compassion we must learn to know the part as part, and also to sense the essence of the truth, so that while we may deal with many forms, the essence of the truth will be in them all.

Again, do not despise to associate your great message with the ordinary details of every-day life. It is to our reproach that we keep our spiritual truths too much apart from our daily lives, that we are ashamed to display them before others, though they represent all that is best of us, all that is permanent in us, all that is most helpful. People sometimes say that we must not play with holy things, but when we can bring holy things into our play we are near to the realities of the spiritual life.

In your propaganda, therefore, make an effort to call the great truth to people's minds when they are away from you, at home in their business world. Associate the great truth with their daily occupations, by a sign, a symbol, a printed message, a word, a picture, a colour, and if these signs, symbols, messages, words, pictures, colours, are well chosen—in themselves appeal to all that is best in the people among whom you put them—they will silently bear witness to the truth at all hours of the day; and it may be that one of these little mechanical messengers may reach the soul of someone when for a moment it is bared to view, while you, a bigger and more powerful agent, may not have the fortune to meet him at the psychological moment when he is most accessible to the realities of life. A hard man, cold to the world, immersed in the gaining of wealth for the sake of gaining it. not for the good it may do, keeps to himself, is not known to the world save in his business

aspect. At home he may be irresponsive, cynical, and contemptuous. He is seated at his desk one morning, and somehow (God knows how) a passing weariness steals over him, a gleam of dissatisfaction is thrown into him by his higher and nobler self. A faint wish that he were better illumines him for one brief second, to be thrown off as childish and as savouring of old age. But perhaps in that one brief second his eye may have lighted on some small object on his desk, placed there by a friend, a calendar, a pen-wiper, a blotting-pad, a paper weight, something which has passed through the hands of one who knows of the coming of the Lord, and which bears His symbol, or a message, or a word, or perhaps His colour. Indeed, it may bear no external evidences of its sacred character as a messenger, but it speaks nevertheless, speaks all the time, and is always ready at any moment to send its little touch of hope as soon as a channel, however small, presents itself. And it may be that such an object, part of the man's working apparatus, associated generally with the baser aspects of his life. may be rewarded for a patient endurance of its prison life by being given a chancedenied to you and me-of changing a man's life unknown to him.

Remember that great truths are not merely to be uttered by the lips or read in books; they are to be heard in music, seen in form and colour. We who are members of the Order of the Star in the East have the duty, therefore, of conveying our message in sound, in colour, and in form, as well as in speech and through pamphlets and books. All music that is uplifting, all form that inspires, all colour that is pure, may contain His message if we will put it in, and a concert of soul-awakening music, rendered by those whose hearts are filled with the coming of the Lord, is as much a form of propaganda as a lecture or an article. Perhaps more, for the sound, itself beautiful, is touched by the Elder Brother, through the hearts of those who love Him and who wait to welcome Him, with His benediction and compassion. The waves of sound spread through the world and help to make it grow expectant of some great event that is to be.

Our Head has already given us a special symbol, the five-pointed silver star, and a special colour, the blue of the ribbon of our Order. Who knows but that the star-or else why was it chosen-is in some great way associated with the Elder Brother for whom we look; that the blue of that special shade given to us is part of Him and reflects His nature, wherever it may be! Let theseadapted to many forms and many usesspeak their subtle message in men's ears, in places where we could not speak, in conditions which we could not reach. Let us clothe them in beauteous form, but associate them with no unworthy uses, and the Order of the Star in the East may have much gratitude to owe to these humble but ever-ready messengers.

In the suggestions which follow, it must be clearly understood that unless they are adopted and brought to realisation in a spirit of reverence, in the desire to use all legitimate means for so great an end, they will bring discredit on our cause, and do harm where they might have done good. Be reverent in your organisation and propaganda, try to feel the spirit of the Lord working through you, and however much you may find yourself using what are vulgarly called "tricks of the trade," you will insensibly choose those which are worthy of His dignity and appropriate to His message. But if you lose yourself in the mere desire to put your work on a purely business footing, to spread a knowledge of the Order far and wide without considering its dignity with reference to Him whom it represents, you will place the Order upon the ordinary footing of movements which may, indeed, be upon the lips of many, but which are in the hearts of few.

II.—METHODS OF WORK.

It is important to realise that while each member of the Order of the Star in the East is to endeavour to prepare himself to recognise the great World-Teacher when He comes, he has the special character of a messenger to the world generally, and specially of course to the particular part of the world in which he habitually dwells.

He is, in fact, an ambassador, and just as

the ambassador from any nation is expected to keep in familiar touch with the tone and activity of the nation to which he is accredited, so must the member of the Order of the Star in the East study his surroundings, acquaint himself with the world's great problems, and be in touch with all movements which aim at an increased orderliness and efficiency in life.

Members who have only grasped a small fraction of the great truth entrusted to them for wise dissemination, are often satisfied with propaganda along purely devotional lines, are content if the truth offers them an opportunity to indulge in ecstatic meditations, in dreamy reverie, and in a peculiar self-satisfied happiness independent of the welfare of the rest of the world. Without studying the nature of the soil in which the seed has to be sown, such members are apt to work as if their own conception of His coming must necessarily satisfy all with whom they come into contact, and thus present the truth at an angle which leaves it out of perspective as to many to whom it may be presented.

In addition, many members do not at all grasp the real significance of the coming of a great World-Teacher, think that He comes to lull the world, and especially themselves, into a blissful repose; do not realise that He comes to instil into us fresh vigour for better effort, to proclaim remedies for problems which have as yet defied solution, and to create a new standard of living in accordance with which later generations shall learn to live.

It should be made clear that the coming of a great World-Teacher is not as the mere pouring upon the world of waves of compassion and goodwill, but is rather the earnest long-thought-out endeavour on the part of our Elder Brethren, understanding the needs of the world, to fit into the complex conditions of modern life a better method of living, such as shall appeal to large numbers, and be sufficiently of the world to be recognisable and attainable by those living in it.

The preparation for the coming of the Elder Brother consists, therefore, in using every power we possess, and all the devices of modern civilisation, not only to spread

the knowledge of His coming, but to understand what are the problems with which He will have to deal. It may be imagined that He will, as it were, plunge into the great complexities of life and show the way to simplicity, that He will sound the note through which discord will give place to harmony; and it behoves us, if we would come near to Him and to His servants, to give all our own intelligence, will, and heart to the work with which He will be concerned. In a humble way, but with His hand in blessing over us, because we are members of His Order, and because we, too, strive to understand and to improve, we become His messengers, the forerunners of the peace that is to be. Wherever a problem is, a misery, a sorrow, a need-there let Him be manifest in us, to show the way of love to peace; so shall we be indeed His representatives now upon earth, the shadows of His substance, the promise, through the happiness we bring in smaller troubles and perplexities, of the great strength which soon shall come to aid the world's great weariness.

A great task is before us in the few short years that remain. Prayer for those whose temperament it is to pray, yes; but work for all, even for the youngest, for the most ignorant, for the one least dowered with capacity or power. Make it clear to your fellow-members that there is not one single member of the Order who can do nothing to prepare the way. Let each member ponder over the fact that the Elder Brother chooses His special workers—members of His Order carefully, and admits none who have not some field in which to work, some activity in which to engage. And let him then bethink himself as to the field in which his labour is to be, however little he feels fitted for the toil. The Elder Brother has called him; shall he not proudly and joyfully obey the summons to a power within as vet, perhaps, unrecognised?

It is, of course, impossible to enter into minute details as to methods of work in which members of the Order of the Star in the East may be expected to engage. There are almost as many lines of activity as there are members of the Order, and as many openings for activity as there are people in the world to whom the knowledge of His coming and all it means must be made known. Think how little time there is in which to do so much, and you will ceaselessly be thinking of all the various ways in which you can exert your powers, your influence, your means, your intelligence, your ingenuity, to the utmost, so that not a second may be lost, or a single opportunity wasted, in the period which is still before us, ere the Master shall come to see what kind of welcome we have prepared for Him. Into the best order must our world-house be put. its members must be helped to live as well as our strength—blessed by His—may help them, so that He may find comparative peace, if we can bring it about; comparative cleanliness, if we can help to ensure it; and the members alert, expectant, reflecting, though faintly, His sunshine in the dark places, and infusing, though but feebly, into those around them His serenity and ceaseless energy.

Let us do what we can. Let us, in the first place, realise that the message from our Elder Brother will be a message of love, and let us, therefore, strive to strengthen the love element in our nature, so that through a keener sympathy we may the better understand the problems of modern life and the way to solve them. But what are the problems of modern life? How many members of our Order know what these are. how they have come into existence, what efforts are already being made to understand them? What are the difficulties which men, women, children, animals, and all living things have to face? How do they face them? What happens? Who is helping them, and how?

Surely every member of the Order of the Star in the East, as a messenger of the Lord of Love Himself, has the urgent duty of identifying himself with at least one problem of modern civilisation, understanding it and striving to solve it by means of an intuition which has already, in establishing for him the coming of the Lord, proved itself no uncertain guide. Wherever reform is taking place, there should members of our Order be, influencing and directing in the knowledge

that a Greater than they is behind them even now, and soon will come Himself to direct their work.

Think of the many complexities of our present day civilisation and consider into which your intuition leads you, into which field your Elder Brother designs you to enter to prepare the way for Him.

To meet the needs of the masses of the people among whom he lives, a member of our Order must, therefore, be well acquainted with the history of his country, with its political condition described impartially, with the social conditions, and the lines along which efforts are being made to find solutions through ordinary channels. In addition, he must endeavour to acquaint himself with the fundamental principles of faiths other than his own, set forth by those who really know how to present them. In this way members of our Order will be able to speak and write intelligently on the problems of modern life, as seen by the ordinary thinkers of his time-statesmen, philosophers, reformers, religionists-and will thus not only be in a position to know in what direction reform is actually taking place, but will also, through his deeper intuition, already trustworthy as to the coming of a great World-Teacher, be able to sense and express the probable lines along which the real solution lies.

In order to assist members to understand the various problems with which the world is face to face, a careful selection, with such outside expert assistance as members may be able to command, should be made of the most authoritative and accepted pronouncements in the shape of reports, text-books, pamphlets, etc., on the following subjects, adding any subject other than those following with which the member's special country is vitally concerned:—

- 1. The most impartial general history of your country in concise form.
- An impartial history of your country's religious growth, either in periods or as a whole. The Higher Criticism of your religion.
- 3. The history of education in your country:
 - (a) Its present condition;
 - (b) Its needs and its future.

- 4. The most impartial statement as to the political condition of your country, with the leading principles of the great parties in the State. What measures of political reform are urgent in the opinion of your best statesmen, and along what lines?
- The condition of the Peace Movement in your country. Find out from Peace Societies the state of public feeling on Disarmament and International Arbitration.
- The problem of poverty and how your country, (i) through State action, (ii) through individual or collective effort, is facing it.
- 7. The progress made in science and medicine in your country from the standpoint of the larger consciousness, e.g. hypnotism, psychical research, etc., so far as officially recognised, including literature along the lines of Occult Chemistry, by Mrs. Annie Besant and Mr. C. W. Leadbeater. Consider, also, the most modern aspects of psychology and ethics.
- Painters and their pictures, musicians and their music, authors and their works, dramatists and their dramas, who best interpret the new spirit dawning on the world.
- 9. Social conditions:-
 - (a) The best book on liberty.
 - (b) The hierarchical spirit in evolution.
 - (c) The condition and treatment of the so-called criminal, and the nature of the progress towards reform.
 - (d) The progress of the spirit of cooperation, and of profit-sharing among the working classes; of the relations between employers and employed; the Higher Socialism; Women's labour.
 - (e) The political condition of women and the laws affecting the position of women towards their children.
 - (f) The problem of drink, thrift, and poverty.

- (g) Movements in favour of providing more healthy amusements for the people than they at present enjoy.
- (h) Reform movements as to food, hygiene, etc.
- (i) Our duties towards animals and other living things.
- 10. What is being done in your country to educate the children (i) to a sense of their responsibilities as citizens of the nation, (ii) in the appreciation of the points of greatness in other nations?

Each subject must be studied, by those who select it, from the special point of view of the near coming of a great World-Teacher, in the light of the illumination that knowledge gives. They must be approached in no party or sectarian spirit, for it should be one of the privileges, gained by members on their admission to our Order, that they begin to learn to live without the need of those "double-lines" of party and of sect which aid the younger soul to grow, but which are barriers when the soul begins to feel its freedom and to know its unity with that from which it has hitherto been separated. The results of the study must not be hoarded and kept to feed the pride of their possessor, but re-arranged in the light of the newer knowledge of the deeper things of life, and given in the service of those who need.

It is well for members of the Order to attend meetings, at which experts speak of their work in the various problems with which they are concerned, to weigh their conclusions and their statements of the problems considered, and then to sleep over them, talk over them with other members, and watch for results in the shape of, perhaps a better understanding than even the expert has gained from many years' experience. For there may come a flash of intuition from the great Centre out of which all our energies flow—"Where two or three are gathered together in My name, there am I in the midst of them."

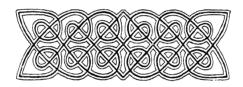
Innumerable activities come to my mind as I write these words, some of which I have embodied in separate letters to National Representatives, or as suggestions to workers

in the Order of the Star in the East. But I do not wish unduly to burden the reader with the innumerable minute details which crowd upon those whose temperament fits them for organisation. In every section of our Order there must be many who have ideas as to the methods of work suitable to the needs of the countries in which they live, as to the way in which the masses of the people may best be reached.

Living very near to our revered Head, and among those who are old in the world's service, the thoughts here written have come to me. And in as much as I have seen how perfectly the details of life may fit into the preparation for the coming of the Elder Brother, when ordered by those who have

learned to be above them, I am eager to make known to others the highest spirit of life which I have seen active in our elders.

I do not hesitate to send out this little pamphlet, for our beloved Head has signified his approval of its tone, and I earnestly pray that every member of our Order may help the world to show that two thousand years of growth and of experience, of loving guidance from the Elder Brethren, have gained for one of Their mighty company a better welcome than was vouchsafed in Palestine of old to Him who "had not where to lay His head."



BEFORE A LECTURE.

LORD, when perchance
It shall be mine, as now,
Some time to speak of Thee to men
O! grant me then
That not my thought of Thee, but very
Thou,
Dwell in mine utterance.

Uproot in me
The pride that craves to shine,
Folly, that of itself would teach;
And in my speech
Leave Thou no word, no thought, but
what is Thine
And worthy, Lord, of Thee.

Then, as I yield,
In reverent self-eclipse,
Mine all in service to Thy name,
Haply some flame,
Some spark from Thee, shall kindle my
faint lips
And Thou shalt flash reveal'd!

By a Worker for the Star.



THE COMING OF THE WORLD TEACHER AND THE TEACHING OF CHRIST.

HE position of those members of the Order of the Star in the East who belong to the Church of England, and wish to be loyal to her teaching, is one

of some difficulty at present, because of the hostility displayed by one or two leaders of the Church, not only towards Theosophy, but towards any theosophical interpretation of Christian beliefs. As a priest of the English Church and a member of the Order of the Star in the East, I believe that those who await the coming of a World-Teacher, and those who look for the Second Advent of Christ, are really expecting the same event; and I glady take advantage of the Editor's invitation to explain my position, in the hope that the line of thought here suggested may be helpful to others.

Now, we who claim to be orthodox Christians ought to clearly understand what our Church does and does not teach about the Second Advent. Unfortunately, this hope, so real and living in early Christian times, has ceased to exist in the minds of most Christians. We are not in any real sense awaiting the coming of the Lord, and so our people are not taught to distinguish between what the Church holds as a dogma and what may be left to individual opinion. The dogma, of course, is the belief in the fact as formulated in our Creeds, and based upon the explicit promise of Christ. What may-indeed, must-be left to individual opinion is the manner of His coming. This, I think, will be admitted by all who study the New Testament with an unbiassed mind. Take, for example, two of our Lord's most striking prophecies of the coming of the

Son of Man with whom He identified Himself. "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven" (Matthew xxvi. 64); and in the 24th chapter of the same gospel, "For as the lightning cometh out of the east and shineth even unto the west: so shall also the coming of the Son of Man be." In these and many similar passages we have obviously vivid pictures intended to make a lasting impression upon people's minds-not literal statements of fact. Our Lord's intention was that His Church should be always looking forward to His coming again-hence the striking imagery. Nevertheless, these pictures do carry with them certain suggestions, and our ideas must be in accordance with the spirit of these suggestions. Christ's statement before the high priest clearly implies that whereas at His Incarnation He "emptied Himself of His glory," when He comes again it will be with all those attributes which by right belong to Him. The second passage, with its context, must, I think, be taken to mean that the coming of the Son of Man will not be secret, neither will it be to any particular race; but it will be a revelation to the whole world. Both east and west will participate.

But these thoughts raise the most difficult question of all. If we know so little of the manner of His Advent, how shall we recognise Him? Did not He warn us that false Christs would appear? Must we not have a criterion by which to judge? Of course, I do not pretend to answer this question—in fact, no complete answer is possible. But some light can be gained from the New Testament which will put us



E who are members of the Order of the Star hold that a Great Teacher will soon appear in the world, and it is our object to do all that we can to prepare ourselves and others for His coming.

Obviously, we must begin with ourselves. because we cannot hope to preach successfully to others what we do not personally practise. How shall we begin?

It seems to me that, at any rate at first, what is wanted is not so much that we should do something different as that we should become something different; we need a change not in action but in attitude; we must learn to look out upon the world around us from a new point of view. Yet that new attitude is to be attained not by the discovery and application of some hitherto unheard of virtue, but by actually putting into practice two which we probably flatter ourselves that we possess already-kindliness and common-sense.

What, then, is the change that would be brought about in the world by these two virtues, if we really practised them instead of talking about them? Well, to begin with, war would become a ridiculous impossibility; industrial struggles would be a thing of the past; the social evil would vanish from amongst us. Plain common-sense and ordinary human kindliness would instantly rid us of these nightmares. That is not a matter which needs any proof or discussion; it is self-evident; any one can see in a moment that it is true. There is plenty of room for argument as to the readjustments which would necessarily attend the abolition; there is none at all as to the fact that that abolition would immediately follow upon the application of the principles which we are suggesting. But since the world at

large is clearly not yet prepared to adopt these principles, let us see what would be the effect of their introduction into our private life, what attitude they would induce us to assume towards our fellow-men.

It would reverse the character of our interest in them, by making it friendly instead of unfriendly. At present our interest in our fellow-creatures shows itself far too often in ill-natured gossip about them. Listen to the talk about others at the club or over the tea-table; about which will you hear most, the virtues or the vices of the victims who are being dissected? Can it be maintained for a moment that the interest which is being shown is a friendly interest? Gossip is a crime—a horrible crime-because of the terrible harm which it does: it is not only wicked, it is in-bred; and to a cultured person it is also uninteresting. True refinement excludes curiosity, because curiosity is always vulgar. When one hears such silly scandal, one is reminded of Plato's rather rude remark to the tyrant Dionysius. When the latter, who had treated Plato badly, said:

"I fear that when you get home you and your friends will speak ill of me."

The philosopher replied, smilingly:

"I trust that we shall never be so much at a loss for a subject of conversation as to speak of you at all!"

What is it to you what another man chooses to do, unless he interferes with you, or is acting cruelly to the weak? You are not commissioned by the Ruler of the Universe to judge the morals or the actions of others, and you can never help any one by impertinent intermeddling or criticism. You desire and claim freedom for yourself; learn then to leave your fellow-man free also, and heed the valuable advice of the Church

Catechism "to keep your tongue from evil speaking, lying, and slandering."

And then as to his opinions. What does it matter to you what he believes in religion or politics? He has just as much right to his opinion as you have to yours; why should you seek to convert him? "Because my opinion is right, and his is wrong," you may say; but that is an entirely unwarrantable assumption. No one who knows anything about the matter will make so irrational and unscientific a statement as that. There is good in all creeds, though none is perfect; your form of belief may quite possibly be best suited for you; why can you not have the common-sense and the fairness to admit that his belief may be what is best suited to him? The fact that you happen to hold a certain convinction is no reason whatever for trying to force that conviction upon somebody else. You may say you know you are right; I suppose that must be a very happy state of mind; but even if you are obsessed by that persuasion, you need not emulate: Procrustes by trying to force all comers to lie upon the bed which happens to be the measure of your intellect. The man who is wise enough to mind his own business and leave his neighbour's alone is already far on the way to the new attitude of mind.

So we should try to exorcise the demon of criticism and interference, to abandon the posture of unfriendly interest in favour of its opposite—a hearty, friendly interest which will keep us watching for any opportunity to offer some help or service. Instead of going out of our way to attribute to our neighbour the basest of motives for the most innocent actions (which is the custom of the world) let us give him credit always for good intentions, and meet him with the same appreciation which we should wish to have extended to our own efforts. Most men are neither angels nor demons, but a mixture of the two, with a good deal of human nature thrown in. It is just as easy to see the best in everybody as the worst; it pleases the other man much more, it makes the wheels of life run more smoothly, and it has the very valuable effect of making him try to live up to your opinion of him.

A man may say:

"Yes, what you say is very true, and perhaps I might be able to take the position you suggest, if everything went well with me. But quite apart from the great misfortunes of life, to meet which one girds up one's loins and draws upon one's reserves of mental strength, I am constantly encountering a quantity of minor annoyances, petty aggravations which stir up my worst side, and make me forget my good resolutions."

True; but you must adopt a new attitude towards life and its pin-pricks, as well as towards your fellow-man; an attitude of philosophy and cheerfulness. Suppose things do go somewhat awry, well, after all, you will probably survive it, and certainly nothing is to be gained by being miserable about what is past and cannot be helped. Take it all coolly; if you think of it, it really does not matter; a hundred years hence it will be all the same, as my old nurse used to say when anything went wrong in the economy of my infantile world. I knew an old philosopher in California who used to say of the troubles of life:

"Well, well, nothing matters much, and most things don't matter at all."

It is true that the importance of most troubles is just what we choose to give to them, and if we face them boldly, they prove far less formidable than they appeared at first. A man who has developed selflessness, who habitually forgets himself in order to devote himself to the service of his fellow-men, will find that troubles melt away before him like mists before the morning sun.

Let your attitude towards mankind be one of love and ready helpfulness, always seeking to serve, yet allowing absolute freedom in belief and action; and towards events maintain a philosophical cheeriness which nothing can disturb. So shall you be a worthy Brother of the Star; so, with long practice in serving your fellow-men, shall you be ready to serve the Great Teacher when He comes; for "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."



MY CONCEPTION OF A WORLD-TEACHER.

THE world may be roughly divided into two types of persons; those who derive their inspiration from abstract ideals and those who need to see those ideals embodied in a more or less concrete

form, moulding their lives according to a great human example. The latter are hero-worshippers, who see God best when He shows Himself through man; the former are conscious of the great spiritual outpouring in all creation, and feel the limitation of form to be a check upon their aspirations. In both types, however, there is a yearning after the Supreme Ideal. that ineradicable belief of humanity that perfection is possible of attainment somewhere and somehow. The artist believes in the perfection of Beauty; the musician in the perfection of Harmony; the scientist in the perfection of

Science; the lover of humanity believes in the Perfect Man.

So will religion appeal differently to these two types, the one being attracted by the beauty of the ethical or philosophical ideas set forth in any particular Faith, the other type worshipping rather the embodied life of that Faith as shown forth in its Founder, in its saints, and martyrs. The appeal which Christianity, for example, will make to these two types will be quite different. One will be moved by the splendid ethics of the

Sermon on the Mount. and it would make no difference to his faith even if it could be proved to him that the Christ as a historical figure had never existed, that His life as set forth in the Gospels was merely symbolical of the progress of a soul, ' and thus true of all men and not merely of the One. To the other type this position would be intolerable, and unless he believed in the historic reality of the Great Teacher whom he worshipped the teaching would be valueless; his incento progress comes from belief in a human life which has been perfectly lived in terms of the Whole, as God would



LADY EMILY LUTYENS.

lead man's life.

Each type can learn something from the other, for both have their place in human evolution, but belonging myself to the hero worshippers, I feel the inspiration of the Messenger rather than of the Message. Life for me may be summed up in Alcyone's

words: "In the light of His holy presence all desire dies but the desire to be like Him."

We may not yet come into the presence of the Great Teacher for whose advent we are preparing, but we may try in some measure already to attune ourselves to Him, so that when He comes we shall be more likely to recognise Him. To this end it may help us to picture to ourselves those qualities which we think of as most divine, knowing they must all be His, and in so doing we may perchance arouse them in ourselves.

In my conception of the World-Teacher therefore, I think firstly of a great *Purity*, in whose presence all impurities, all selfish desires, all things that pertain to the lower self in each of us, drop away and are shrivelled up, and this without any special effort on our part. We have no consciousness of sin, for His presence is not a condemnation but an appeal to the highest within us, and we give of our best unconsciously.

Then again will He be wise with that Wisdom which is an attitude rather than a quality, which consists in looking at all things from the standpoint of the Logosthat is, of the whole, instead of from that of the one. For this Wisdom knowledge is not necessary, nor intellect, for these belong to the lower mind, but Wisdom "mightily and sweetly ordereth all things" because it is "the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness." By His Wisdom will He judge the nations and the people with unerring judgment, for He will look at all things from above, from the plane of unity; instead of from the plane of separateness below.

His Strength will be like a rock against which all the storms of ocean may hurl themselves in vain, the passions and prejudices of lesser souls being unable to move Him; yet His strength will be combined with a great Gentleness—protective rather than aggressive. Of Him it will be said, "and a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." No one therefore will ever be afraid of the Great Teacher, and children especially will gather round Him, forgetting their weakness in His great strength.

The life of such a Teacher will always be misunderstood by the majority of people at any given time, just because of its universal character, for One so great must be above all our conventions and the moral codes by which we set such value, but which in reality are only milestones marking the way along a road, and which, when passed, can have no further value for us. A World-Teacher has passed them all, and therefore His life is sure to offend the susceptibilities and prejudices of the narrowminded who form the great majority, and this without deliberate intent, for I imagine the Great Teacher will be infinitely tender. even with the conventions of younger brethren, whilst refusing Himself to be fettered by them.

Each person therefore who comes in contact with the World-Teacher will learn from Him only as much as he is himself capable of assimilating, and this will depend on his own stage of evolution. We may all draw from a well, but the amount of water we draw will depend upon the size of the vessel we bring with us; it is therefore of the utmost importance for us who are looking for His coming so to enlarge our hearts and minds that we may be filled full of His wisdom, which is infinite, and of His love, which is without limit.

EMILY LUTYENS.

"Devotion is beyond words, intellect, and astral perception. 'I am Devotion, beyond this world and next; I conquer all without arrow or bow; I shine as the sun in every atom, yet my presence for its very brightness is unperceived; I speak in every tongue, I hear in every ear, yet, strange to say, I am tongueless and earless; as every thing in the universe is verily Myself, My like cannot be found therein.'





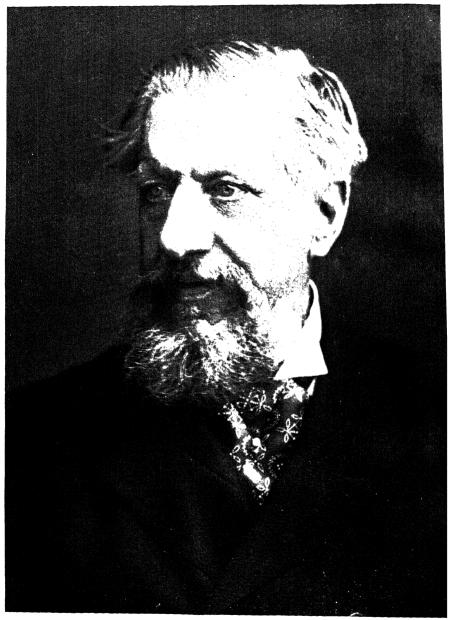
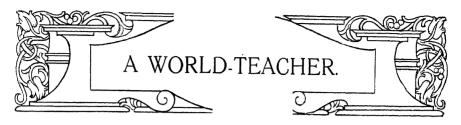


Photo.]

London Stereosce



7E are banded together in our Order to proclaim the coming of a World-Teacher. We hold that the Teacher whom we expect will not be like the teachers that are in the world to-day, but that He will in a special manner be something different; and we try to express that sense of difference by saying that He is a World-Teacher. Now, what are the thoughts that underlie that phrase? Principally, that He comes not to one nation, but to all, and that He comes not to one corner of this globe, but to the whole world. We have gathered in this first Conference to arrange methods of work to prepare His way, and through our preparation we hope that when He comes His work will be successful.

But there is another aspect underlying the phrase, "a World-Teacher," to which I want to draw your attention this morning. Men live not in one world, but in many. We say, "This is the world here around us," but the world we live in is not really this world about us, but a world which we build in our hearts and minds. Every one of us has within him a world; but that world within him is small, and it is limited in its horizon: it does not include all the other worlds of our fellow-men.

Now, that which distinguishes a great soul is that His world includes all other worlds; and so when we say that we are expecting the coming of a World-Teacher, we mean that phrase to signify something new, that His world will contain all our worlds; in other words, that His world will be God's world, and not man's world.

Now, what are the characteristics of the world of God as it is reflected in the heart of a great World-Teacher? I think it is that in His world there exists all that is

best in our worlds. Some of us know what is the best that inspires us, but we do not know what is the best that inspires others around us. But the wonder and the glory and the majesty of a World-Teacher is that in His world exists all that is best in all worlds. Now the best that is everywhere is of God; but let me put it also in another way: the best that is everywhere is also of man. We say that the best is Divine, but Divinity is humanity, and that is something we are apt to forget in our spiritual strivings. I believe that one part of the message that the World-Teacher will give is that the best humanity is Divinity, and that we do not need to seek so very far to find God.

The divine humanity of the World-Teachers needs to be specially meditated upon by us who are going to prepare the way of a great World-Teacher. There are three great World-Teachers that I think stand supreme in the hearts of humanity, and taking them in historical order, they are: first, Gautama Buddha, then Shri Krishna, and then Christ. Why is it these three show to us that they live in a world that is more inclusive than the world of other teachers? Consider the world that Christ lived in: outwardly it was Palestine, outwardly it was not a great and powerful nation of the world at the time. But what was the real world? Can we construct it? We can to some extent, for with hearts tender and with minds open we find something of it in the Gospel story, mutilated though probably the real story is in the Gospel narrative. And what do we find? This great fact—that wherever He went He was looked upon by everybody first as a man among men. Truly, a few realised a divinity in Him, but all realised that He was a man among men, and even those who

realised His divinity never forgot that He was a man among men; they felt in Him a perfect friend. There was no sense of an awful Divinity about Him; that was something that the heart and intuition knew; but the mind saw that He was a great man, great because He reflected in Himself the best of humanity. And so I think we can say that the Christ taught us what it is to live in the world as a perfect friend.

Look, now, at Shri Krishna. He lived a life that was brief, but a life that absolutely fascinated the imagination of the Indian peoples. The greater part of that life of His was as a child, and the briefer part as a youth: but what was there wonderful about this child? He was, indeed, a divine child, but all gathered round Him, all loved Him, because He was a human child too, human in the best expression of humanity. You can hardly realise the tender devoted expressions in all Indian books that describe the life of that child, and the play of that child: it was a divine child at play. Think of it-a great World-Teacher living among men as a child, and, as it were, teaching all children how to play in a divine way. Now, it is that message that He gave in India. Consider then His life as a youth. Indian imagination has pictured again and again this part of His life. The legends here and there bring in elements that should never have been brought in, that detract from the wonder and the beauty of His character; but in spite of all the unbeautiful imaginings that crude minds and undeveloped intellects have tried to bring into the story, one thing stands supreme, that He was a World-Teacher who gave an impetus to all aspiring hearts. He lived as a child, played among children as a boy, grew up among his elders and was loved by them all, best beloved because He reflected the best of humanity.

Turn, then, to that other great teacher of India, Gautama the Buddha. Men did not see anything divine about Him, in terms of divinity to which they were accustomed. The supreme thing that all felt was that here was a man amongst men, but what a man! So perfect He was that in all the eighty years that He lived, not one word, not one

deed, that was ungentle has been recorded of Him. He lived calling from none devotion to Himself; he lived and worked saluting, as it were, the majesty of His fellow-men. He told them that after lives and lives of struggle He had found the Truth and the Way. But He spoke to each as though each was as great as He, as though each were a Buddha. He said to men: "You can tread the Way as I have trodden it. As I have found the Way, so, too, it is for you to find." And, so, as we read His life,



SRI KRISHNA.

us the perfect example of an elder brother and guide. In His actions and speech, then, we have something of the best of humanity.

Now, we who to-day are preparing the way of a great World-Teacher, if we are to be successful in that work, and recognise the great World-Teacher when He comes, must imitate the World-Teachers of the past. And how shall that be achieved? I think simplest and easiest in three aspects of our lives—by imitating them in heart, and in mind, and in act.

What shall the motive be in the heart? The most important part of our lives is the life we live with the heart. To one like myself, to whom the great message of life comes through Theosophy, there is one message that life has given to me which is more clearly stated in Theosophy than in any other Philosophy, and that is that all life is one. You will find that all great Teachers show that. In the heart they live a life, and to them life is one. In the great Scriptures of the world there are many ways in which that unity is expressed. Those who study Theosophy will be able to understand it. not only with the heart, but with the mind also; but in the work of the Order of the Star in the East we do not call upon our members to study Theospohy, because that great unity that is so beautifully clear in Theosophy can be realised in other ways also; and there is one way in which we are trying to realise it as members of the Order. and that is through our intuitions and our emotions.

The best way to begin to feel how life is one, is to turn to the great Teachers and see how they felt it as all one. Think of one whose life is nearest to you in its historical tradition, the Christ. He did not speak in the terms of an underlying unity of all things. That was not His message, but He loved unity all the same. Have you noted how in His sermons there is a certain tender unity with all things in Nature? "Consider the lilies of the field: " His imagination, as it tries to get similitudes, turns instinctively to the life round about Him. He does not talk in terms of philosophy. He wants His people to be helped by His disciples and He says, "Feed my lambs," always in touch with nature in her manifold expressions. In His life we see there is no separation between "mine" and "thine." He gives that feeling to all around Him; He shows that all life is precious, and that all life is to be shared in, and teaches it with regard to His own fellow-men. When He lived in Palestine there were the conventions of the distinction between men; there were the Pharisees and the Sadduces, and the Samaritans: in other words, a certain set of people were considered as in some ways being nearer to God, and others not quite so near. But what did Christ show the people whom He came to help? He showed that all men were one They said that He went about among publicans and sinners. The publicans were the tax-gatherers, those that were in league with the foreign rulers, and so were despised; but He goes among them, and you will find that His earliest disciples are from the publicans. We find that He goes among them, eats with them, and if there was not time, nor perhaps opportunity, to properly wash the hands before eating, as was the custom, He does not make a great point of it, but eats with them with unwashed hands. To Him it is not the outer things that make the spiritual life, but the inner; and so as He goes among the despised and the rejected, He shows that in them is something of Himself. Consider, too, that wonderful and most instructive incident of the Magda-She was rejected by the world, the world that has its standards of humanity; but the Christ comes and He shows that there is a best humanity which can include the sinner too. In the life of Christ, then, we find something of a life of the heart which sees all life as one.

Turn now to Shri Krishna. The unity of life He showed in His play, for He was one who united those that were around Him, the children that played with Him, the elders who came to Him. That is why, child though He was, youth though He was, men that were despised and rejected by the leaders of the social organisation all turned to Him; and they all felt that one glance from the boy was quite enough for salvation, whatever the world thought of their sins.

It is the same with the Buddha. He proclaimed a true standard of humanity. He proclaimed to the social organisation of His day that the Brahmin was indeed the highest man. But He insisted that the true Brahmin was not the man who was born into a caste, but was one who felt in his heart a great compassion for men, and lived his life with a pure and tender heart. So He went about preaching Brahminism, and He did not consider Himself as establishing a new religion at all; only He proclaimed the life of the heart. Men and women, the despised and

the rejected, flocked to Him. Some of the great Disciples of the Buddha came from the outcasts; and yet these, that were the despised in a social organisation, became the great adepts of His dispensation. For the Buddha showed that there was a best humanity which knew no distinction of caste, of sect, or of creed.

He showed it in other instances, and there is one which is full of illumination for us who are going to prepare the way of a World-Teacher. In the last year of His life there was a poor man, a blacksmith, who desired to offer a little service of some kind to the Lord; and the way of service that was then considered as full of merit was to invite a Teacher to the morning meal. And this blacksmith, ignorant and despised in the social organisation, invited the Lord, and He came. Now, one of the great precepts of the Buddha was to take no life, that not a single living thing should be destroyed, and for forty-five years of His ministry He had proclaimed that message; and yet this one poor man, the blacksmith, had evidently not understood. For he invites the Buddha to a meal, and, intending to give Him of his best, prepares some boar's flesh, and offers it to the Lord, who had never touched meat in all His life. Does the Lord reject the offering? That would not be the best humanity; He accepts that meal, and after it preaches a little sermon-that was the customary thing—to the ignorant man. But that meal was one that gave His body a great disease, the one disease recorded during His whole life. He knew that the blacksmith would offer Him meat, and He did not reject it because He saw that in the heart of the man was a great offering. It was the ignorance of the man that prevented him from knowing how to give that offering in the best possible way. That the Lord did not countenance meat-eating by His example is seen in the significant fact that He forbade the boar's flesh to be offered to any of His disciples; what was left of the meat He ordered to be buried. Knowing beforehand, as He did, that an ignorant blacksmith would offer Him the food of an outcast, perhaps it was in order to give His disciples a lesson in the larger humanity that He accepted a poor man's invitation, and did not reject what an ignorant but devoted heart had to offer.

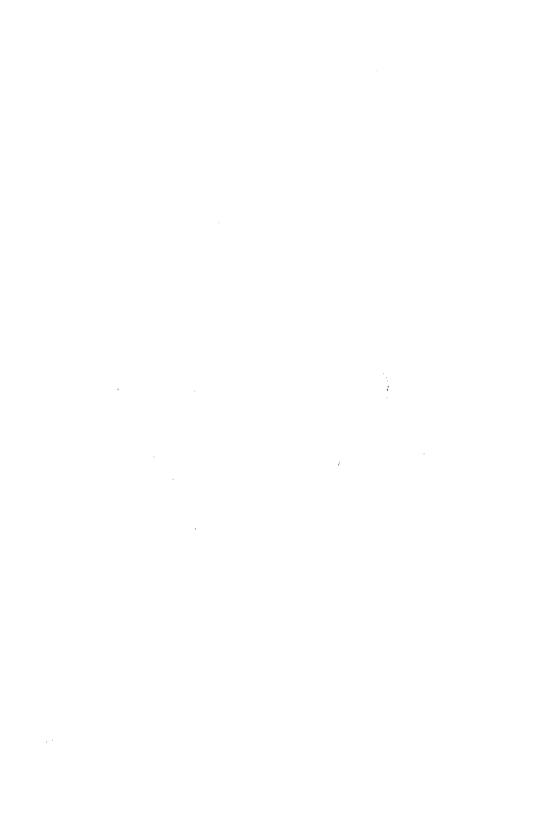
There is one other incident that I will call your attention to, for it reminds us of Christ. Tust before the death of the Buddha, there was a woman of ill-repute in a certain town, and she came and invited the Lord to a morning meal at her house. The Buddha consented, but immediately afterwards the Princes of the town came on the same errand, and hearing that the Buddha had promised to go to this woman's house, and would not, therefore, accept the invitation, begged of her, for a large sum of gold, the privilege that was to be hers. The woman would not give up her privilege. Then the Princes went to the first Disciple of the Buddha and tried to arrange that the Lord should not go to the woman's house, but should come to theirs; but the Lord would not alter His plans, and went and accepted His meal at that woman's house, and men pointed the finger of scorn at Him.

It is well for us who live in ways of conventional thought and deed to look into the lives of these great World-Teachers who show in their hearts what is the oneness of life. We must learn, if we are to succeed in preparing the way, to judge first with the heart. At times we have to judge with the mind, too, but we must always take care that when the judgment comes to be with the mind that we have all the facts that the mind needs to know. We shall not err, not a single one of us who is loving the Lord, and is working to prepare His way, if we judge first and foremost with the heart.

You will now know what I mean by the phrase, the best humanity in the heart. Then there is the other phase of the life that we should live, the best humanity in the mind. Now, it is not sufficient for us merely to feel swift intuitions, merely to believe; there is no intuition that cannot be justified at the bar of reason. Never think that an intuition is a thing that you must merely believe in. Train your mind, and the intuition can be made perfectly clear to the most logical mind. It may be that you lack, as yet, in your mental life, certain facts that make everything clear to the mind;



THE BUDDHA AND SUJÄTA.



then it is that you will have to rely mostly upon the intuition. The intuition is clearest wherever is the best mind, and the best mind is always the true mind. I want to dwell a little on the conception I have of what is truth, and then you will see presently, as I go on with my exposition, that the best mind is the beautiful mind too.

The best mind is the true mind. As we live the life of the mind, facts are continually coming to us through our outer senses. How shall we grapple with those facts? Let us first take care that as we use those facts we label them properly, for truth means that there are certain labels to the facts that the senses give us, and that we use those labels alone. Now, unfortunately, in ordinary speech among people, there is very little labelling of facts properly. There is a great deal of slipshod speech and slipshod talk, and it is one of the unfortunate things in colloquial English that there is so much false labelling of facts, and, therefore, so much false thought. It is less so in other languages. Now, instead of speaking in conventional phrases, pick your phrases, select them, see that every word that you use has its correct meaning, and that every phrase signifies a truth. Never use a thing which is not absolutely true in every possible way. For how shall you find truth if you are false to the little facts of life? Every little fact is a part of God; be true to it. We live in conventional worlds; but let us not be conventional in them. Take care that nothing vulgar comes through your mouth. It is so easy to use certain phrases because they are handy, and because they are quick. But we must be not of the world in some of these things if we are to prepare the way of the Great Teacher. Make it a point, each one of you, to have a certain distinction in your speech; make it, as it were, an offering to the Lord, that your thoughts shall be clearer because your thoughts are more true to the facts that are around you.

I have said that the best mind is the true mind. Now, you will be able to follow me when I say that the best in the mind is the beautiful mind, too. I am speaking at a meeting of the Order of the Star in the East,

but I know that there are here Theosophists also, and for the moment, as a Theosophist. I speak to Theosophists who know something of the great conception of a Hierarchy of the Elder Brothers of Humanity that rule the world and guide its destinies. Many Theosophists know that one of the Supreme Teachers, Gautama Buddha, when He passed away, gave the charge of humanity to a Brother that had trod the Way with Him, who later appeared as Shri Krishna and the Christ. When Gautama Buddha gave up the charge of humanity to His brother, note how the first work that the new Supreme Teacher did was to give a message of beauty; for from all nations of the world the Lord gathered together His men and sent them to Greece to usher in the great Periclean age. The glory of Athens was the glory of the Lord. Truly He gave another message to India and yet another to Palestine; but you will understand something of the significance of what I have to say when you realise that the message He gave the moment He took up His great work was that of beauty. And so it is that if only we can understand something of the beautiful in life, and love it, and develop the beautiful in ourselves, we shall understand something of the great Lord.

Now, as we live, we must be critical. We cannot merely accept things as they come; we must judge. But criticism may condemn if it only sees certain of the elements out of the facts presented; and criticism can also unite if it deliberately chooses out of the facts that are presented, those facts that are in harmony. Now it is for us, as members of the Order, to remember that the Supreme Teacher who is to come is going to unite. Hence, as we are critical, we must pick out those things that unite. How shall we pick out those things that unite? Here, again, if you are a Theosophist, you will be able to pick them out because you know the Theosophical scheme. But it is not necessary to be a Theosophist to follow the Lord. Take, now, a standard that will help you to pick out those things that unite, the standard of the beautiful. See which of the things in a series of facts fit in with the beauty of the character of the Supreme Teacher. Think

of the Supreme Teacher in your criticism, and you will find that the life that is streaming from Him through every part of the world of beauty will stream through you too, and will call forth the beauty that is in every fact.

The Head of the Order yesterday, speaking of the World-Teacher, said that He is compassionate, and that He is powerful; but He is also beautiful. Think of that, and you will be able to understand something of beauty in mind. Go out into the world around you, look at the flowers in the fields and the meadows, listen to the waves, look at the clouds and the sunsets, and remember that that beauty you feel exists in the Supreme Teacher, that as you respond to these beautiful things you are knowing something of Him, that as you go out in heart and mind and admire the beauty around you, He smiles and rejoices with you, that wherever there is beauty there the Supreme Teacher is manifest.

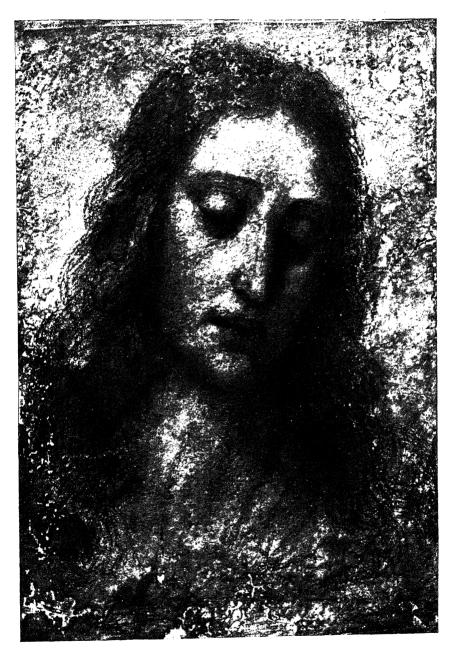
You peoples of Europe, better than our peoples in the East, can prepare your minds and hearts to welcome the Supreme Teacher in this way, for there is in the West more of the message of beauty. In the West you know something of a possible aesthetic life in yourselves and in the home. Develop that life, and train it in yourselves. to understand the great world of beauty, and you will find that to truth of mind you can add beauty of mind too. And here let me suggest one writer for you to look into. Each nation must have some writer or writers who proclaim the message of the higher beauty. I do not know who those writers are in foreign nations, but there is in England one writer who, though he came before the Order of the Star in the East was formed. yet prepared the way for the coming of the Lord, and that is Ruskin. Read him, read about him, try to understand what was the message he tried to give. It was the great message of beauty. And if you will try to understand him, I think you will find that the conception of the supreme World-Teacher who is to come will be clearer to you and have more power to change your daily lives.

There is a beautiful custom that the

Zoroastrians have: they consider light as the symbol of God, and whenever, in the evening, a lamp is lighted and brought into a room, they salute it with joined palms. That light, to them, has something of the great divine Light. Similarly let it be to you wherever you see beauty. When you see beauty, salute it, reverence it in your heart, for it is of the Supreme Teacher. Remember, that as the Lord is compassionate and powerful. He is also beautiful.

I come, now, to my third point, the best humanity in act. What shall be our stand-Now, there is a standard that is well understood in some Western nations, certainly clearly understood here in England, a standard of life and of character and of noble actions that is reflected in the term "a perfect gentleman." It is a great pity that, in these modern days, that word gentleman" has lost its original significance. It meant once, a gentle man: one who, though brave, was also gentle in thought and speech. It is the same ideal, with slight modifications, that we get in its complementary, "a perfect lady." The gentle man and the loaf-giver-for that was the original significance of the word "lady"that is a standard, surely, for us all, and for all nations. There is also another ideal that is profoundly respected by all true ladies and gentlemen, and that is the ideal of hospitality. Go east and west, north and south, everywhere you will find that there is this wonderful ideal, and there is not the poorest but recognises it, and when a person comes as a guest, gives of his best to that guest. Now, let that be the ideal in act to every one. As we go about, as we meet our friend, as we meet even our foe, let us consider him for the moment as our guest, before whom we can but offer the best that we have, before whom no ungentle thing shall be said, and no criticism of whom shall be heard. Let us live that ideal, and perhaps we shall find. sometimes, that as we treat a fellow-man as a guest, we have, for a time, a greater Guest than he before us.

There is another custom in the East which, I think, we can imitate everywhere, in connection with act. The highest expression of personal devotion from a Buddhist



HEAD OF THE CHRIST. From Leonardo da Vinci's famous picture painted on a wall of a Monastery in Milan, Italy.

to the Lord Buddha is to take some flowers and put them on an altar before His image. But as he does so, he often goes first amongst the people who are waiting about, and holds the flowers up for them to touch. Though one person is going to offer the flowers, yet others, in this way, join in the offering. And sometimes it happens that a poor man or woman who cannot spend even the tiniest mite to get something to offer on the altar, in this way can offer through another. Now, as we do the perfect act, as we feel purity in the heart, as we think the true things of mind let us associate others with ourselves. As with the Buddhist, let us, as it were, make all the brothers round us who are less able than we to do the perfect thing, to come with us as we offer to the Supreme Teacher. As members of the Order, we promise to try to do all acts for Him who is to come; let us at the same time as we do it for the Supreme Teacher, say to ourselves: "I do it for my brothers also."

We have, thus, a perfection possible for us in the heart, in the mind, and in the act. The Lord who is to come is going to live in the world; He is not going to lead people out of the world into a heaven; He comes to bring

heaven here on earth, and we must help Him to make that heaven. Hence it is that He requires us, now, to be the best types possible of the best humanity. Look, then, what it is that we have to do as one part of our work. We meet with much hostility, but hostility matters little if we show by our fruits the Power that is working in us. Let us, therefore, turn our attention to the Supreme Teachers, try to understand their humanity far more than their divinity, and we shall find that life is happier for us and the work of preparation easier also.

Think, then, of the perfect child and youth of India, the perfect friend that lived in Palestine, the perfect elder brother and guide of men that was Gautama the Buddha, and go out into the world to act, thinking of them; and then you will find that the great Supreme Teacher for whom you work is now moving among you, is joining in your labours, stands by your side as you do His work. Love Him as the Compassionate, as the Powerful, and as the Beautiful; but love Him most of all as the Lover of His fellow-men

C. JINARAJADASA.

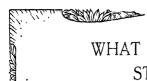
HE story is told of St. Francis of Assisi, that he once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk, said, "Brother, let us go down into the town and preach." The venerable father and the young monk set out together, conversing as they went. They wandered down the principal streets, and wound their way through alleys and lanes, and even to the outskirts of the town and the village beyond, until they found themselves back at the monastery again. Then enquired the young monk, "Father, when shall we begin to preach?" And the father looked kindly down upon his son, and said, "My child, we have been preaching: we were preaching while we were walking. We have been seen—looked at; our behaviour has been remarked, and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach, unless we preach as we walk."



Courtesy of "Bibby's Annual."

ST. FRANCIS OF ASSISI AND THE YOUNG MONK RETURNING FROM A PREACHING TOUR.

This picture is an illustration of an incident in the life of St. Francis of Assisi, the particulars of which will be found on the opposite page.



WHAT IS THE ORDER OF THE STAR IN THE EAST?





HE Order of the Star in the East is an organisation consisting of people of many races and faiths, who believe in the near coming of a great spiritual

Teacher for the helping of the world. This belief, in many cases, arises out of, or is confirmed by, a common view which they hold with regard to the times in which we are living, and the probable course of future events.

Quite roughly,* that view is as follows:-They hold that, in the extraordinary stir and unrest which is visible throughout the world to-day, in the rapid accumulation of problems and in the general reaching out after new and truer formulations of life, which are the striking signs of our times, we are witnessing something more than a mere incidental upheaval. We are witnessing, rather, a definite breaking-up of one great order of things, the passing of an age or epoch. All around us to-day one chapter of human thought and civilisation is closing, and another is about to open. The world of to-morrow, ere it can come into being, needs something more than a mere external reconstruction of the world of yesterday and to-day. It needs a change of spirit. We have come to the point where, for the rational and effective ordering of life, human nature demands a new philosophy.

The quest for that philosophy is to be seen in the great and many-sided idealistic movements of our times; and it may be expressed quite simply as an effort to

substitute, along the various lines of human life and activity, a philosophy of brother-hood and co-operation for the traditional philosophy of individualism and competition. It is the transition between these two philosophies which creates the stress and turmoil of the period in which we are living. The civilisation of competition is slowly yet desperately dying, strangled by its own problems; the civilisation of brotherhood is, with pain and anguish, struggling into birth.

111

This, according to the view of many members of the Order, is the key to the problem of our age; and believing this to be so, such members are led to certain conclusions as to the way in which that problem is likely to work itself out in the future.

They are of opinion that a change so great as this, penetrating, as it does, to the very roots of life, requires, if it is to be carried through to achievement, something more than an ordinary motive impulse. And so they look upon the movement of to-day as, in a way, only preliminary to, and in preparation for, a still greater movement of a spiritual nature. Every sign, in their opinion, goes to show that the world is on the eve of one of those great spiritual awakenings, which come from age to age to arouse into activity the deeper and diviner possibilities of human nature, and to make ideals easy and practicable. Only in such an awakening, these students hold, can the great and gathering idealistic movement of to-day find its natural culmination and And, if this be true, then completion. there is only one step from the point, thus reached, to the basic belief of the Order of the Star in the East, which is, that with the advent of a great spiritual crisis of this kind-on the analogy of the past, and in

^{*}I use the words "quite roughly," since the Order admits of the utmost liberty of opinion, and there are many different ways of arriving at its common belief in the near coming of a great Teacher. I give here a representative view, which is that of large numbers of thoughtful members of the Order.

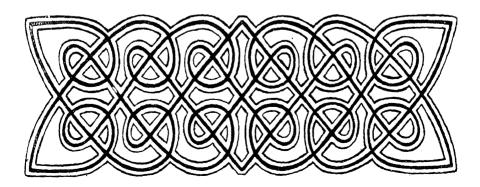
obedience to a well-known law—we may reasonably expect also, as the crown and consummation of that crisis, the appearance of some commanding central Figure, some inspired Leader and Prophet, who in His own person will sum up and embody the movement, and who, in His life and teachings, will sound forth, as no lesser could, the note of the coming age.

This. at least, is the belief of the Order of the Star in the East—the only belief which it has. For, as an Order, it does not name and specify the Teacher whom it expects, nor say anything as to the manner in which He will come. All that it asserts is its belief that such a coming is to be expected, and that the time for it is near at hand.

There is, however, something else which it does put before its members; and that is a practical ideal. For, from those who believe in the coming of such a Teacher, something more may surely be expected than a mere passive belief. It is theirs to see that, when He comes amongst men, He

shall, as far as may be, find welcome and not rejection; that His work shall, if possible, be made easy and not difficult; and that, since He comes to teach, as many souls as possible shall be eager and ready to learn. Too often in the past the world has refused to recognise spiritual greatness; too often it has scorned and rejected the Teachers and Lovers of mankind. It is the ideal of the Order of the Star in the East. therefore, so to work in preparation for His coming, that there may not be repeated in our time that tragedy of human ignorance and blindness which, from age to age, has blotted, so darkly and terribly, the spiritual history of mankind.

How exactly members of the Order should work for this end, how they should train their characters for service, in what way the conditions of the outer world may best be prepared for the future—on these and kindred matters it will be the task of *The Herald of the Star* to instruct its readers month by month.



A N important step has been taken, over here in India, with regard to certain matters of Social Reform, and I would ask my brethren in Great Britian and Ireland and in the Colonies to stretch out to us a helping hand.

At a meeting of "E.S." members, held at Adyar last month (I write in October), it was resolved to make an attack on the worst of the barriers which check the advance of India along the road of progress, and some of our brethren heroically resolved to sacrifice themselves to this end. They have taken the following promises:—

"Believing that the best interests of India lie in her rising into ordered freedom under the British Crown, in the casting away of every custom which prevents union among all who dwell within her borders, and in the restoration to Hinduism of social flexibility and brotherly feeling,

I promise:—

- (1) To disregard all restrictions based on Caste.
- (2) Not to marry my sons while they are still minors, nor my daughters till they have entered their seventeenth year. ("Marry" includes any ceremony which widows one party on the death of the other.)
- (3) To educate my wife and daughters—and the other women of my family, so far as they will permit—to promote girls' education, and to discountenance the seclusion of women.
- (4) To promote the education of the masses as far as lies in my power.
- (5) To ignore all colour distinctions in social and political life, and to do what I can to promote the free entry of coloured races into all countries on the same footing as white immigrants.
- (6) To actively oppose any social ostracism of widows who re-marry.

(7) To promote union among the workers in the fields of spiritual, educational, social, and political progress, under the headship and direction of the Indian National Congress."

Others who cannot take the whole promise take such parts of it as they feel they can carry out. Clause 5 is the one that I would press on the attention of all who would help us in the Empire outside India. Such helpers will resolutely ignore the Colour Bar in their own lives, and will earnestly work in their respective countries to support those who, in and out of Parliament and other legislative assemblies, are endeavouring to level the barriers erected by prejudice against coloured citizens. Men like Sir William Wedderburn, M.P., Sir Henry Cotton, M.P., and Lord Ampthill, should have their hands strengthened in every way. In South Africa, in Canada, in Australia, our members should sign Clause 5 and work for it. Verv much can be done for this outside India

Clause 7 depends, of course, on the willingness of the Indian National Congress to assume the headship of a movement which combines religious, educational, and social reform with political. If it be unwilling to do so, then some man or other organisation must be found to take the lead.

D. Graham Pole, Esq., Theosophical Society, Edinburgh, will take the names of all willing to work within the United Kingdom. T. H. Martyn, Esq., 132, Phillip Street, Sydney, New South Wales, Australia, will take them for Australasia. I have not, as yet, found agents for South Africa and Canada, or for other Colonies. The movement is, of course, confined to the Empire, as it is intended to draw all races together into an Imperial Unity.

I propose, with the Editor's permission, to keep the readers of the *Herald* informed as to our progress.

ANNIE BESANT.

A GREAT TRUTH AND EVERYDAY LIFE.

9 . .

WISH to draw attention today to a somewhat important point with regard to our membership of the Order of the Star in the East and our belief in the coming of a great World-Teacher.

Let us first clearly understand that the basis of our belief - I would say knowledge-is that of the intuition. No amount of intellectual reasoning or argument can possibly bring us to the knowledge of the coming of a great World-Teacher, unless such reasoning is very much more accurate than is possible for human beings at our That there is an overwhelming reason for His coming I think we may take for granted. The world is so accurately governed that the very process of its growth involves, at definite stages, the introduction of a special factor such as that of the coming of a compelling spiritual force into the midst of the ordinary life of the various kingdoms of nature. But the condition of the coming is so complex, depends upon so many circumstances entirely beyond our comprehension, that the reasoning faculty at our command must necessarily fail to cope with the vast considerations which determine the nature and time of great changes such as the one we are contemplating. Unless we are able to gauge the stupendous power and knowledge of a World - Teacher, unless we are able to determine the exact nature of His duties towards the whole of life, it is manifestly impossible for us to determine from the very limited aspect of life with which we are acquainted whether the conditions obtaining at any particular period are such as to call for His intervention. As it is-in our conceit-we look upon all great World-Teachers merely as messengers to us,

to our humanity, and Their lives and teachings interest us only in so far as these pertain to our own needs and satisfy our aspirations. If it were to be suggested that these Great Ones have other work to do than that of strengthening and guiding humanity, the answer would be that such speculations are entirely outside the province of minds which have been trained—in virtue of necessity—to concentrate their attention upon their own well-being, or upon the well-being of a whole of which they are inseparable parts. Very true, indeed, but it must then be conceded that human vision is limited, that it can at best gain but a very partial glimpse of the world as a whole, and that "there are more things in heaven and earth than are dreamed of" in the theories of life which satisfy our ordinary needs.

I think we may admit, however, that the reasoning faculty-such as it is, and poor as it indeed is in its grasp of the realities of life-does not offer any serious opposition to the idea of the coming of a great World-Teacher. The past tells us that great Teachers have come, and logic permits us to adopt the theory that they may be expected to come in the future, or even in the present. Logic does not specify time, it says that because an event has happened. therefore it will tend to recur. Because a great World-Teacher has been in existence in the past, or because a mighty influence has from time to time entered into the world, changing and creating, therefore mighty influences may be expected—other things being equal—to reappear in the future. I have purposely introduced the words "other things being equal" because I should like to point out that the "other things" which constituted the environment of the great Teachers of the past would seem to be "equal" in quality to the "things" which condition the world as it is at present. What were those "other things"? Briefly, a tyranny, a hardness of life, the oppression of the powerless by the powerful, a need for the introduction of larger unities to be welded together out of the smaller ones, a completion of some special cycle of the world's evolution, the need for the emphasis of some special aspect of the truth which has either received no attention or has fallen into the background or has been artificially magnified into the whole basis of life, and has thus become a dominating superstition. Look into the circumstances attending the periods in which the Lord Buddha, the Christ, Mahomet, Zoroaster, or any other Great Ones, lived, and you will find one or other or some of the above conditions existing.

Do not some of these conditions exist to-day? Is there not, indeed, a deadlock in the world's affairs, and may we not expect some Elder Brother of the race to come and put our human house in order? Reason does not say so. Reason asks, "Why now?" Indeed, logic is always against an event happening in the immediate The probabilities are always against the occurrence of an event at any particular moment, though they are overwhelmingly in favour of its occurrence some time, provided it has happened before and "other things are equal." But the great event to which some of us are looking forward has happened many times before, and there is, therefore, all the more probability of it happening again.

May we not conclude, therefore, that reason does not oppose, though our limited share of it is not perhaps strong enough to assert? Note also that the Order, the better to call logic and reason to its aid, proclaims but the coming of α great World-Teacher, not the coming of the great World-Teacher. It may no doubt be true that the great World-Teacher is coming, that there is one special great World-Teacher, and that He is coming. But our reasoning faculties and

our logical sense would be still less able to assent to this conception, since it involves so many more "other things being equal." Therefore the Order confines its proclamation to a statement which is as broad as it can be made, so that our reason-clumsy and only able to deal with facts in the mass-may have a fairly clear and indeterminate issue before it. We speak as members of the Order rather in terms of spiritual force than in terms of definite personality. The force has ever had its form, its personality, and we expect that the force which we are now awaiting will also have its own special form and its own special personality. But it is the spirit that really matters, it is the life which counts, and often the form becomes an obstacle in the way of the vision of the spirit. Therefore, while individual members may conceive the form as well as the life, it is the business of the Order to guide men to a knowledge of the coming life, so that they may recognise it whatever its form, whatever the personality.

We come then to the question, "Why now?" And here, I think, reason pure and simple fails us. Reason does not say no. Reason asks: "Is there anything before which reason must bow? Has reason a superior? Is there a faculty possessed by human beings more accurate than reason? If there be such a faculty, if reason has a superior, can we not call it to our aid? Surely we need its aid, for undoubtedly the problems of modern life are such as to baffle the comprehension of ordinary people, and there seems an urgent need to sweep away the entanglements, which once were our supports, that we may be free to breathe and to grow into the newer life which is just beyond us." It is fairly clear, I imagine, that the faculty to which we must appeal is that of the intuition. Philosophers are writing much now-a-days of the intuition, and carefully distinguishing it from the impulses which would often try to have us believe that they are the reality which they only mock. This intuition is an expanded reason, a reason which bridges the gulf between the castle of man's limited experience and the plains of unity in which the

castle is but a tiny spot. In other words, it is the vision which the dweller in the castle sometimes has when from time to time he passes beyond his castle walls and looks upon the world outside. The intuition tells him that there is a world outside of which he is a part, and it tells him that many things which he cannot understand. as he sits inside his castle, are things which are only beyond his comprehension while he still imagines his castle to be the world. How little do people realise that sometimes some little happening with which they seem to have no concern whatever is the basis of a great change which is some day to affect their lives. A musician may have formed one of his most beautiful melodies out of the chance hearing of a nightingale's song in some quiet place as he was musing on his art. The melody may have brought him fame, and may have encouraged him to give to the world some of its most precious and inspiring symphonies of sound. If a seer had come to him some time previously and had told him that a bird would come into his life to help him to express with utmost beauty the song of life, would the musician credit him? Perhaps not; probably not. Such a happening is not, perhaps, probable. It is certainly less probable than the coming of a great World-Teacher, and vet----

The intuition, then, is a larger consciousness with which as yet we are not ordinarily familiar. It bursts upon us from time to time, and shows itself in different aspects according to our several ways of life. If it were constant and present in our ordinary consciousness, we should indeed be blessed; it comes only now and then. But the more we strive to sense the unity of life-the immanence of God and the brotherhood of man-the more are we drawing down into ourselves this faculty of intuition which helps us to know truths now which we could not know for many ages had we to reach them through reason-Some day, no doubt, the missing reasoning process, the blank which makes us say we know, but we do not know how we know, will be within our waking consciousness, and we shall be able to use the

reason where now we use the intuition. But the intuition is ever the link between the part and that beyond, and that which is now our reason was doubtless once an intuition. And a merciful Providence gives us a glimpse of the beauty of the truths beyond us while we are still unable to realise them as part of ourselves.

The question then arises as to whether an intuition, bringing into our lesser consciousness a message from the greater beyond, is to be regarded as trustworthy. "We believe in the near coming of a great World-Teacher" is the intuition to which members of the Order of the Star in the East stand committed. Is it reliable or is it an impulse? Is it but a temporary emotion or a passing phase of hysteria?

We may take it for granted that those to whom this particular intuition has not come will label it emotion, or hysteria, or impulse. But is it? I think the answer entirely depends upon the alteration the intuition has made in the lives of those who possess it. The average critic will doubtless say, "My reason is against the so-called intuition." but, as a matter of fact, few if any critics of the Order of the Star in the East really use their reasoning faculty dispassionately. The idea of the coming of a great World-Teacher cannot leave a thinking man, a man who leads a strenuous life, indifferent. He must be either for or against. The idea itself has its own force, whether it be true or not, for it is linked, by its very nature, to those epochs in the world in which great Teachers lived, and it reflects somewhat of the compelling force which was manifest in Them. Those who are centred within their own small selves may be indifferent, but all who seek to live in the larger life outside them must be affected one way or another. But, as I have said, ideas of this kind hardly touch the realm of reason, and a man accepts them or rejects them according to a process with which reason has but little concern. He will say with reason "Why now?" but will probably go further and argue "Therefore not now." The most logical attitude he could adopt would be to say, "Let us wait and see." And in the meantime he should

carefully watch the progress of the Order to see how far it enters into the affairs of the world, to help in finding solutions for the great problems of modern life, and how far the lives of individual members are affected by the intuition which is expressed in No. 1 of the Declaration of Principles. Most people, however, allow their reason to run riot, blinded by the fact that the coming of great Teachers has often been proclaimed within recent years, and by the fact that people have now and again announced themselves as the One for whom the world is looking. It is indeed possible that the Order of the Star in the East is but another such movement; but, on the other hand, it is logically possible that it is not. And the question the man in the street has to ask himself is whether he should take for granted that the Order of the Star in the East is but an example of the periodical movements of its nature, or whether he should watch and pronounce no judgment for or against. Personally, I think it is worth while to adopt the latter attitude, simply on the ground that reason and logic tell us that there is at least one chance that the Order of the Star in the East is proclaiming the truth, and the truth it proclaims is so mighty and so beautiful that it is better to reason most accurately and allow, therefore, for that one small chance, than to do what would be natural under almost all other conditions, to neglect the one chance for, on the basis of the many chances against.

An intuition differs from an impulse in that the latter is comparatively momentary, while the former shows a growing intensity as time goes on, becomes more and more dominant as it settles down. The accuracy of our beliefs as members of the Order of the Star in the East largely depends, therefore, on the way in which the Order works, and on the extent to which we find ourselves living the idea which we believe to be an intuition, and, therefore, a truth. doubt our belief will affect us differently, according to our differing temperaments. but the belief in the near coming of a great World - Teacher will gradually make us calmer, more purposeful, more eager to sympathise with and alleviate

suffering, more ready to understand. less subject to harsh and irritable judgment. The fact that there are even now over 12,000 members, that the Order is slowly beginning to make itself felt in the everyday affairs of men, that members show themselves to be willing to make sacrifices for the welfare of the Order as a whole, that the misery in the world has come home to many members since they have become members of the Order—all this is evidence that justifies me in speaking of the intuition underlying the existence of the Order, and in rejecting the hypothesis that we are involved in emotionalism and hysteria. We cannot vet tell how conclusive this evidence will be. Every day the Order lives and acts with increasing vigour, serenity, and compassion adds to the weight of the evidence in favour of its principles. And it is for the man who has not had the intuition rather to watch the Order's growth than to deny because he cannot affirm.

Perhaps he might take a little courage were he to know that in some ways the Order of the Star in the East differs from other movements apparently of a similar character. In the first place, I doubt whether any other such movements has had adherents from all the great religions of the world—Hindus. Buddhists. Christians. Mohammedans. Parsis, Jains, Jews. If the idea of the coming of a spiritual Teacher unites people of faiths so divergent in practice as those I have mentioned above, surely there must be something behind it; surely there must be some justification for the belief in the coming of a great World-Teacher who will have a message for men of all faiths. The Christ Himself proclaimed that He had other sheep who were not of the particular fold of which He was speaking. Sri Krishna speaks of the many roads by which men may approach Him.

It is characteristic of all great spiritual Leaders that they speak to the world—however limited the audience they may for the moment be actually addressing, a limitation which has hitherto depended upon the absence of rapid means of proceeding any considerable distance. But time has conveyed Their message far and wide, and has

accomplished that which the resources of the existing state of civilisation were unable to achieve. Now, however, we have all kinds of methods of communication, and if a great Teacher is to come we may take it for granted that His message will be flashed into every corner of the world and will be known by all. If this be true, will His words be only for the Hindu, only for those who are Christians. only for those who are followers of Islam? The Christian may say, if he will, that the Lord comes as an apostle of Christianity. Let him remember, as he says it, that the Hindu is accepting Him as an apostle of Hinduism, that the Buddhist is joyfully acclaiming the near coming of the Bodhisattva. Is not this a proof that the great World-Teacher has already spoken into the hearts of each according to his need and temperament? And have we not a hint in this that He comes to exhort the various religions of the earth to live in peace and brotherhood, to respect each other, and to recognise in each a different aspect of the one great Truth? Coming events cast their shadows before. In the Order of the Star in the East we have an ever-increasing, ever-deepening shadow. Of what event is it the reflection? Of what great happening is it the forerunner?

Then, again, the man who doubts will do well to consider the fact that the Order of the Star in the East is a practical organisation, and that it endeavours to anticipate the work which the great Teacher may be expected to do, by occupying itself with the problems of modern life, with the diseases of modern civilisation which so urgently need a great Healer. However little the man in the street may be able to accept the coming of a great World-Teacher, at least he may approve the Order's earnest efforts to cope with the conditions of life which cause so much misery and distress. And if the Order can be shown to be doing good work of an undenominational character, using its resources to understand and to diminish human ignorance, the work it does may justify the motive behind the work, so that through the work men may come to recognise the ideal beyond. People may

rightly urge that men's energies are needed for the troubles of the world, and that ecstatic rapture on the thought of the coming of a Saviour does not help to establish the truth of the thought if the devotee be contented with his own fervour and exaltation of spirit. I think that the true follower of any Saviour, the true prophet of any Coming, may be known by his works among his fellow-men, for all great Teachers have come for the service of others—the world can give Them nothing for Themselves. The Order of the Star in the East may be judged, also, by the work it does apart from its spreading of the knowledge which it possesses. For work among the poor, among the miserable, among those with whom life deals hardly, is surely also a shadow of the greater work which He will do among His suffering children.

Before concluding this address, I may be permitted to point out a special danger which members of the Order, and even those outside its ranks, tend to incur. It is obviously true that great Teachers come but seldom. Great men come more frequently, but the special quality which marks the spiritual Leader-still more a World-Leader—is rarely present. The result is that men are not familiar with the idea of the coming of a great World-Teacher; it is not an ordinary content of their consciousness. The habits of life are against the entry of what must be called an intruder into the thoughts and feelings of ordinary people. Unless a person's intuition is, therefore, strongly developed, unless circumstances have prepared the way for his belief, the tendency must inevitably be to reject the idea. It has few, if any, links of association with the nominal workings of his mind and emotions, and so much are we creatures of habit that it is instinctive in us to reject that which is unknown and which may, therefore, lead us into strange and unfamiliar paths. The average man prefers not to run risks. He prefers to keep with his fellows. He has no desire to render himself conspicuous, and he fears lest he may be laughed at or despised. So many people only ask to be left alone; they do not want to be troubled with "unsettling" thoughts

which may lead them into definite and fatiguing action. They want to lead quiet, dull, easy-going lives, and the superstition that we have only one life to live on earth fosters in many an unwillingness to be disturbed. Added to this we have the modern spirit of conventionalism which shudders at any departure from the beaten track, and which seems to hold out to its followers the doubtful ideal of becoming perfect gramophone discs, from each of which the needle of the prevailing fashion will draw out the self-same dull monotonous tune.

If people will become the masters instead of the slaves of their habits, there is some hope that they may learn to recognise truths of whose existence they have not hitherto dreamed. Let them remember that the slaves of habit in ancient Palestine were not so different in quality from the slaves of habit in the modern world, and let them ponder on the opportunity which was lost when the priests of the church in Palestine set themselves against the great Teacher who was in their midst. The Christ had His John the Baptist who spoke to men in vain. If it be true that we may look for the coming of a great World-Teacher, is it not perhaps possible that the Order of the Star in the East may be the modern John the Baptist? If so, to how many will it speak in vain? How many will set habit and the laughter of their fellows against the voice of One who loves His fellow-men?

Even if the intuition has proved strong enough to pass the message through into the brain, there is vet the danger that the brain-contents may fret against the entry of the stranger; and one who has joined the Order in a moment of inspiration may not unlikely find that the time comes when he doubts whether he was wise, whether he did not act on impulse instead of on intui-A little thing may disturb him. The criticism of a friend, the worry of business, an attack of indigestion or depression - all these may stimulate within him the demon of habit and of convention. And the demon is very clever. for he finds out the very reasons which are most likely at the time to appeal to his unfortunate slave, and he brings them forth

with the utmost cunning and address. In addition, he does not thrust himself forward, rather does he watch in the background while his puppet thinks he is acting of his own free will. "I suppose I must have given way to an impulse of the moment. How foolish my friends will think me!" "Yes, there is, after all, something in what he says. I wonder I did not think of that before. I wonder how that criticism would be answered." "I cannot be expected to let my business run to ruin in order to follow the principles of the Order of the Star in the East." "After all, I depend largely upon my friends, and I cannot allow them to fall away from me because I hold a belief which is indeed, when all is said and done, rather extraordinary." "I am afraid I am not strong enough to give up such and such a condition or pleasure or habit. I should very much like to, but I ought not to be asked to sacrifice too much." These and other thoughts will come to him as he allows himself to be shut off from the realities that lie beyond his castle walls. Yet it will be doubted by none that the idea of the coming of a great spiritual Teacher into the world is a beautiful one, and that if it be true as well as beautiful, it must be the dominant note in life. Therefore, since the idea has once appealed to the individual who now is doubting, he will be wise not to cast away that which may be an intuition for that which may be but a fleeting impulse. He will be wise to stand outside his present attitude, so that he may see how far it is really part of his higher self, and he owes to the idea which once seemed to him so beautiful the compliment of waiting to give it an opportunity once more to find a dwelling-place in his heart, and this time one more permanent.

The force of inertia is very great in the world to-day, and to leave things as they are is the attitude of far too many people. We cannot, therefore, expect that the Order of the Star in the East will be allowed to proclaim its message unchallenged, nor that its members will not have to pay the price in pain and suffering for the privilege of knowing so sublime a truth. Mrs. Besant has told us that throughout her stormy life she has profited more from pain than from

a practical reality, leaving out of consideration questions of race or creed. In this way, by emphasising the imperative need for mutual service, based on the recognition of a universal brotherhood, we shall the better prepare a welcome to Him who is the Elder Brother, a Servant of mankind.

All that is necessary to become a member of the Servants of the Star is the desire to be of service to others, and to make them a little happier. Members need not necessarily believe in the coming of a Teacher. for our organisation has two divisions—the first, for those who are members of the Order of the Star in the East: and the second, for those who have no belief or disbelief in the coming of a World-Teacher, but are not opposed. The work of the first division will be mainly that of spreading the news of the Coming among young people, and doing suitable propaganda work for the Order of the Star in the East. The work of the second division, in which, of course, the first will join, will be mainly such social service as may fittingly be performed by the young. We hope to start in London a library, consisting of young people's books, magazines, biographies, and all possible information as to young people's movements all over the world.

We wish to make the Servants of the Star world-wide. All members, except honorary ones, will be under twenty-one. Each country will have its Advisory Council, consisting of grown-up people willing to give help and advice; one or more members from each of these National Councils will, together, form the World Council. Each country will also have its national secretary, who will appoint local secretaries to organise groups of "Servants," the nature of whose work will, of course, depend on the needs of their particular town or village.

Suppose that His coming is a delusion! Suppose a great Teacher does not come! Even then the preparation can do no harm; for it cannot but be good to broaden men's minds and to train them in the way of service. A great Teacher once said: "I am the great Server, be ye also lesser servers." And even though there are innumerable chances against the coming of a Teacher,

surely when such a stupendous event is in question we must be prepared for the one chance of His coming, so that, if He comes, people may be more ready to receive Him than they were to receive the Christ when He came 2,000 years ago.

To members of the Order of the Star in the East, the great inspiration for service is the coming of a great Teacher, and their service will be glorified, for they do it for Him and in His name. To others not holding this belief, inspiration will come from love of humanity and the desire to serve it.

Each Servant of the Star will try to keep the idea of service foremost in his mind, and to be always on the look-out for service, however insignificant. We shall try to train



BARBARA LUTYENS.

ourselves to know what people want, and to give it them, for we each have something to give, only we shall try to give them what they need, and not necessarily what we ourselves like to have.

We shall try to be centres of happiness, so that other young people with whom we mix will learn to draw their happiness from us, and then, when we have made ourselves really useful to them, the time will come for us to give them our message—the message of the glorious future, when a great Teacher will once more be in our midst.

Mr. J. Krishnamurti, head of the Order of the Star in the East, has taken special interest in the Servants of the Star, and has consented to become its Protector. In his book, *Education as Service*, he says, in speaking about the needs of the future: "There are, I am told, many organisations within the various nations of the world, intended to inspire the children with a love

for their country and a desire to serve her—and that is surely good; but I wonder when there will be an international organisation to give the children of all nations common ideals also, and a right knowledge of the real foundation of right action, the Brotherhood of Man." It is largely on this sentence that our Order is based.

BARBARA LUTYENS,

General Secretary.

29, Bloomsbury Square, London.

OU must be so filled with the intense desire of service that you are ever on the watch to render it to all around you—not to man alone, but even to animals and plants. You must render it in small things every day, that the habit may be formed, so that you may not miss the rare opportunity when the great thing offers itself to be done. For if you yearn to be one with God, it is not for your own sake; it is that you may be a channel through which His love may flow to reach your fellow-men.

He who is on the path exists not for himself, but for others; he has forgotten himself, in order that he may serve them. He is as a pen in the hand of God, through which has the path and find for itself are expension.

them. He is as a pen in the hand of God, through which His thought may flow, and find for itself an expression down here, which, without a pen it could not have. Yet at the same time he is also a living plume of fire, raying out upon the world the Divine Love which fills his heart.

The wisdom which enables you to help, the will which

The wisdom which enables you to help, the will which directs the wisdom, the love which inspires the will—these are your qualifications. Will, Wisdom, and Love are the three aspects of the Logos; and you, who wish to enroll yourselves to serve Him, must show forth these aspects in the world.

From At the Feet of the Master.

By J. KRISHNAMURTI (Alcyone).



"1" 11 millet

teachers unto every age,
To every clime and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of truth
Into the selfish rule of one sole race.
Therefore each form of worship that hath swayed,
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Enfolds some germs of goodness and of right;
Else never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest."

-J. R. LOWELL.

HERE is no greater truth than the old, old saying, that to understand all is to love all; and this saying can hardly find a better illustration than

in the subject of religion. If outer form in men's bodies, the colour of skin and texture of hair, div de one race from another, religious beliefs divide men within a race itself. Could we, therefore, but understand how religion, true religion, must always unite and never separate, then something will have been achieved towards ushering in a golden age.

Since unification is the keynote of the Order of the Star in the East, what theme so suitable for study as the religious thoughts and feelings that affect men? It is the subject of this article to introduce this fascinating topic to the friendly and the thoughtful, by illustrating a few of the images and symbols that mean so much to believers in the great religions.

Now, first, it should be the duty of a sympathetic student of religion to pick out the best elements of a religion, and not the worst. No religion to-day exists in its

pristine purity; round all are the accretions of ages, and it may be broadly stated that no religion to-day is being perfectly practised. We must, therefore, select the best aspect of each religion, often, indeed, that aspect that is hidden from our gaze. But, nevertheless, it is that aspect that the Founder of a religion intended should prevail, and it is that aspect that always unites men, whatsoever may be their outer profession of faith.

Then, next, we must go behind the outer forms of things, and look with "larger, other eyes" than are possessed by the bigot and the sceptic. We must not be hypnotised by mere words like "idolatry," "animism," fetishism," and the like; we must examine what the words stand for, and understand what is that power that moulds men's hearts that in its outer garb repels us in those faiths and creeds we hold to be "superstitious."

Taking the existing religions in the order of their antiquity, Hinduism confronts us with a vast array of signs and symbols; and in trying to understand them we shall be utterly astray unless we disabuse our minds of current notions about idols and



Fig. 1. THE ALL-MAN.



Fig. 4. VISHNU THE PRESERVER.



Fig. 3. THE TRIMURTI.



Fig. 5. SHRI KRISHNA.



Fig. 2. THE TRIMURTI.

idol-worship. "The heathen in his blindness bows down to wood and stone," is a picturesque phrase, but utterly untrue. It is always to an Idea that he gives worship, though that Idea may have associated with it wood and stone for the time. There is in reality no such thing as "idol-worship"; what has been mis-named by that phrase is an Idea-worship.

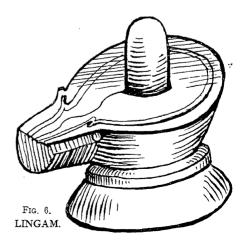
Idea-worship is most strikingly exemplified in the idols and images so characteristic of Hinduism. The spiritual and the philosophic mind sees Unity in diversity, the One in the many, the Real and the Everlasting amid the unreal and the fleeting. But the majority of men are neither philosophic nor spiritual, and they will only grasp something of the deeper realities if such are stated to them in symbols and imageries. Hence, then, such a striking picture as Fig. 1. It is that of Divinity as the "All-Man." As the All, the Divine is represented with innumerable heads and arms, not only of men, but of animals also, for in one respect, at least, Hinduism is the most logical of all religions. Many religions proclaim a Divine Immanence in the created cosmos, but Hinduism sees nothing unspiritual in the corollary that

not men alone, but also animals and inanimate things, partake of the Divine Immanence. This illustration, and those of Figs. 3-5, were purchased in a Madras bazaar; they are such pictures as appeal to orthodox and pious Hindus to-day, and are constantly to be found in Hindu homes.

The next great thought of Hinduism is that Divinity is a Trinity, and it is illustrated in Fig. 2. This is the Trimurti, or "three-face," and though this particular image in the caves of Elephanta is probably older than Hinduism itself, it is recognised by Hindus to-day to represent the triple God-head in the aspects of Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. The three-face representation of the Trinity is not exclusively to be found in Hinduism: the writer not long since saw it in a gallery in Florence, and by it the mediæval painter evidently tried to represent God the Father, God the Son, and God the Holy Ghost.

It is again the Trimurti that we have in Fig. 3. Here the symbolism is a little fuller, because additional attributes of Divinity are symbolised by the six arms that carry objects with symbolic meanings—the conch, the lotus, the water-pot, the club, the discus, and the trident.

The next striking symbol we choose is represented in Fig. 4. Here we have Divinity in the second aspect of the Trinity as Vishnu the Preserver. He is until the preserver is the preserver.



shown as half-man and half-fish, alluding to the time of the Deluge, when Vishnu put on the form of a fish and announced the coming Deluge to Manu, and took away Manu and his children in an ark, and towed it to the Himalayas. In the God's arms are four babes, who in the original coloured illustration are coloured white, red, brown, and black. These four babes in the arms of the God represent, respectively, the four principal castes of Hinduism, the brahmin or priest (white), the kshattriva or warrior (red), the vaishya or merchant (brown), and the shudra or servant (black). But the children are also taken to represent all mankind, and it would probably be difficult to put more graphically before the minds of the masses the idea of one Father of all Humanity.

Yet another picture illustrates popular Hinduism (Fig. 5). This is Shri Krishna, who is considered to be an Incarnation of the Preserver aspect of the Trinity. Tradition makes him as a youth play on a flute, and with his music rouse rapture and devotion in the hearts of his followers. Not infrequently Shri Krishna is represented as a babe, and in this aspect he is the object of worship of Hindu mothers who are Vaishnavaites, or followers of Vishnu. He is invariably, as child or as man, depicted with a blue face; a most likely meaning for this colour is that since blue is the colour of Devotion, it symbolises best the Lord of Devotion. It is here interesting to note that the colour of the robe of the Virgin Mary in Christian paintings is nearly always blue.

Lastly, representing Hinduism, is a symbol that is much misunderstood, that of the Lingam and Yoni (Fig. 6). The third aspect of the Godhead, Shiva, is not only the Destroyer, but also the Regenerator, and the Lingam and Yoni is a symbol used for this aspect of existence. Undoubtedly this symbol has associated with it phallic significations, but there are equally lofty and spiritual significances symbolised by it, and it is these latter that call forth from the people profound dedication to righteousness. Wherever in a symbol the perpendicular and the horizontal meet, some folklorists see always a phallic origin, and

such exponents of mythology have gone so far as to declare that even the Christian cross is nothing but a phallic symbol after all. But these so-called phallic symbols have many profound meanings, one of which is the working of Divine forces at right angles to each other, as in electricity and magnetism. Another is that expressed in physics by Newton that "action and reaction are equal and opposite." However, some, specially in the West, are shocked by



Fig. 7. ZOROASTER.

seeing the Lingam and Yoni as a part of religious symbolism, it is certain that to the average Hindu mind it has an inspiring spiritual meaning as a symbol of the Godhead "who maketh all things new."

The religion next in antiquity to Hinduism is probably Zoroastrianism. The faith of the ancient Persians, and of their modern descendants the Parsis, is called after the prophet Zoroaster, who lived some seven centuries before Christ. Tradition seems to show that there was an earlier Zoroaster

before him who was the original founder of the great religion of the Hidden Fire, and that the historical Zoroaster but revivified an already existing cult.

Our illustration (Fig. 7) shows a picture of the prophet Zoroaster that will be found in every Parsi home. This picture is drawn by a modern artist, but it is after a giant figure cut out of rock on the face of a cliff in Persia about the time of the great Cyrus. The original of the rock has been injured by time, and the face is disfigured, but the rays round the head and the staff in the hand are still there.

The Parsis cannot be said to worship Zoroaster, since to them he is only a prophet of God, but not God. They worship Ahura Mazda, the "Great Wise One," whose symbol is the Fire. It is that Divine Fire that is the Sun to visible eyes, and it is something of the same Fire that is reflected in the sacrificial fire on the altar. Hence we find the utmost veneration shown by Parsis to fire in all its forms, and they have been called, though incorrectly, "fire-worshippers." If one were to select a symbol to represent Zoroastrianism it would be a fire burning on an altar (Fig. 8).

The teachings of Zoroaster are beautiful in their simplicity. Men are taught that the Great Wise One, Ahura Mazda, is at work in the universe, and is slowly bringing to naught the "evil" in the world; He is,

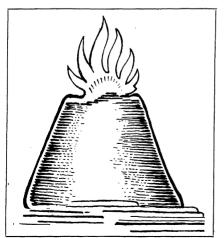


Fig. 8. SACRIFICIAL FIRE ON ALTAR.

as it were, slowly bringing to naught, by a perfection of mechanism, the inevitable friction arising from the motion of interdependent parts of a complex whole. In this work by God of perfecting the mechanism of the machine, He needs man's co-operation; but this co-operation is not by prayer or devotion alone, but by both and other spiritual attributes, being aimed to produce the three supreme virtues of Good Thoughts. Good Words, and Good Deeds. Man is thus taught to regard himself as a soldier fighting God's battle for evolution and perfection, and we can surely see in what myriads of ways such an inspiring thought can be worked out in schemes of reform. And, in fact, though the Parsis number but some one hundred thousand, it would be difficult to find in the world a people more charitable and philanthropic, and more keen for reform of every kind.

The religion that next comes in historical sequence is Buddhism. A new note in the great religious chord of humanity is struck by Gautama the Buddha, and what deep response he called forth from men may be seen from the fact that to-day Buddhism probably has more adherents than any other religion.

When Gautama Buddha gave his teaching, Buddhism was not so much a new religion as the unification of many an element already existing in Hinduism. But this concentration and crystallisation could only come about because of a great Personality; and hence it is that the personality of the Buddha has had such a profound influence on Buddhism. And yet the Buddha himself said nothing and did nothing to offer himself as an object of devotion to his followers. On the other hand, his great message was of the existence of a Dhamma, or Law of Righteousness, innate in the cosmos, and as much at work in the moral world as gravity is in the material.

The Buddha is not "worshipped" in Buddhism, in the sense that Christ the Son of God is in Christianity; reverence is paid to him, gratitude is shown to him, for what he did for men; but he cannot save the sinner, or help another to salvation, except by his perfect example. There are, therefore, no prayers to the Buddha, and nothing is

asked from him by a Buddhist; and yet to the onlooker the Buddhist in his devotions seems to pray. As a matter of fact, the Buddhist is then repeating only praises of the Buddha, partly in gratitude, and partly that he may grow in himself such virtues as the Buddha possessed. The nearest to the Christian idea of prayer to God that a Buddhist comes to, is in his conception of a Power to help and to protect in the Buddhist Trinity of the Buddha, the Law and the Order. These three constitute the "Triple Gem," and this mystic Trinity, the Buddha, the Truth of Things, and

"That noble Order of the Yellow Robe,

Which to this day standeth to help the world," are invoked almost as if they were an Entity. Yet it is clearly recognised that Gautama the Buddha has "entered Nirvana," and that, therefore, he cannot be reached by any human prayer.

The whole emphasis of the Buddha's teaching is on man's humanity and not on his innate divinity. Each was to find out the Truth of Things for himself, only guided thereto by others, his equals in everything except in wisdom; the Buddha



Fig. 9. BUDDHA.

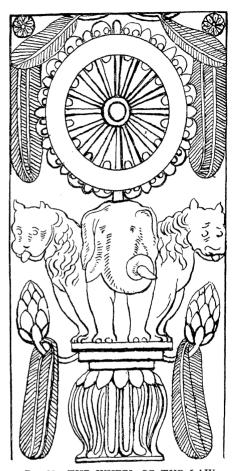


FIG. 10. THE WHEEL OF THE LAW.

himself could only point out the Way, but each pilgrim was himself to carve out his way with his own energies. "Work out your salvation with diligence" were the last words he left for humanity, after forty-five years of dedication to the welfare of his fellow-men.

In every Buddhist temple is a holy of holies, and in it a statue of the Buddha is always to be found. The statues are of three types, the commonest being those of the Buddha sitting cross-legged (Fig. 9), preaching to the people. Sometimes the statues show him standing and preaching, and some statues in Burma and Ceylon show him reclining on his right side, with his head

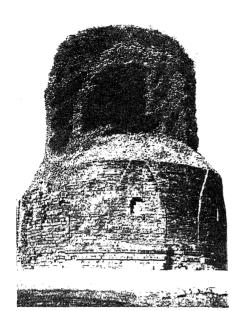


Fig. 11. MEMORIAL STUPA AT SARANATH near BENARES.

resting on his right arm. According to tradition, this was a favourite attitude of the Buddha when resting; the eyes are only half-closed, because he is not asleep, but is looking with mystic vision on the worlds he came to save.

Though statues of the Buddha are common in temples, yet perhaps the real significant symbol of Buddhism is the Wheel. Our illustration (Fig. 10) shows this symbol carved on one of the oldest sculptures existing in northern India. The Dhamma (Sanskrit, Dharma), the Eternal Law of Righteousness, is again and again imaged by the Buddha as a Wheel,

"... a wheel which turned and turned,
With nave of burning gold and jewelled spokes,
And strange things written on the binding tire,
Which seemed both fire and music as it whirled."
—LIGHT OF ASIA, BOOK III.

When the Buddha began his mission he called his work "Setting in motion the Wheel of Righteousness," and his first sermon is called by this name. It was delivered at Saranath, near Benares, and the place where he sat "setting in motion the Wheel of Righteousness" is marked by kings and emperors of later days by a

stupa or memorial mound (Fig. 11).

There is one other symbol that in a way may be said to belong more to Buddhism than to Hinduism. This is the Swastika (fig. 12). Swastika means "the auspicious," and it is strange that of late it should have become wide-spread in the west, specially in America, as a sign of "good-luck." Needless to say, in Buddhist lands it is a sacred symbol and is never used to obtain temporal benefits.

People in the west little imagine the sense of sacrilege that adherents of oriental religions feel at the way their sacred symbols and images are used in the west for purposes of mere adornment. If a Christian were to find a crucifix used as a hatpin in some eastern land, he would probably be moved with deep indignation at the sacrilege; vet similar sacrileges of oriental religious objects are continually taking place in the west. The writer has sat at a dinner-table in America where the pepper-caster was a little image of Buddha, and the pepper came through holes in the head of the image; yet his hosts were cultured people (according to western standards of culture), and it was the last thing in their minds, or probably for that matter in the mind of the manufacturer that made the image to be sacrilegious. Yet through sheer ignorance a sacrilege was committed, and an offence to good taste.

It is sincerely to be hoped that in this respect, at least, members of the Order of the Star in the East, working to prepare the way of a Teacher who will come to all nations and to all religions, will confirm to a standard of culture not of one religion or one civilisation, but of all faiths and of all times. It is said that to the pure all things are pure; it may equally be said that to whom all things are holy, holiness comes.



C. JINARAJADASA.

(To be continued).

[NOTE.—The writer will be glad to receive from students of religion and mythology amendations or additions to the descriptions and illustrations given above. Address care of the Editor of the Heralā of the Star.]

Fig. 12. SWASTIKA.



JANUARY 11th, 1911—OCTOBER 25th, 1913
(Read at the First International Conference of the Order of the Star in the East, Saturday, Oct. 25th).

welli.

HE Order of the Star in the

East has now been in existence exactly two years, nine months, , and fourteen days. Since the 🔀 day in January, 1911, when it was first inaugurated at Benares, it has spread far and wide over the world and has, at the present time, twenty-nine fully organised National Sections with duly appointed officers of their own. There are, in addition, four or five other countries where the work of the Order has already been started, but which are not yet separate and self-subsistent sections. This independence, however, is not likely to be long delayed; for the principle upon which the work of the Order is organised is that, as soon as a country is ready to look after its own affairs, it should be permitted to do so. In this way the Order, in every country, becomes free to concentrate upon its own peculiar problems, and to develop its life and work in the way best suited to its environment.

The membership of the Order, according to the not very perfect materials at our disposal, amounted on September 1st of this year to 13,558. When, however, it is taken into account that the officers of six countries have up till now sent in no information at all as to the number of members on their rolls, while from seven other sections we have received no figures since September. 1912, it is evident that the full membership must be considerably in excess of the total just mentioned, and falls, probably, not far short of 15,000. These include representatives of all the great religions and of practically every race capable of understanding the ideals and aims for which our Order stands. But I am not aware that we have any Japanese on our rolls, unless it be in America, and our only Chinese members

belong, not to China itself, but to the Dutch East Indies.

The largest membership in any Section, up to date, is that of the United States of America—total in August, 1911—2956; the eldest of the Sections, India, following with 2002; while the third on the list is England and Wales, with a membership of 1668. These are the only Sections which run into four figures.

Very near to the thousand, however, is France, with 972; and we have one Section which, as far back as January of this year, had a membership of 930. This is New Zealand, which, in view of its not very large population, must be acknowledged to have done remarkably well. New Zealand just leads its larger neighbour, Australia, which is sixth on the general list, with 865: the last figure, however, dates from October, 1912, and must have since increased.

Other sections of which we have fairly recent figures are:—Germany, 730; Cuba, 712; Dutch East Indies, 640; Holland, 618; Scotland, about 200; Italy, 184; Denmark, 138; Hungary, 117; Belgium, 99; and Ireland, 40.

Sections whose last figures date from the year 1912 are:—Spain, 316; Finland, 120; Switzerland, 150; Central America, 114; Sweden, 110; South Africa, 72; Norway, 62; Burmah, 40.

From several other Sections we have no figures at all, and the opportunity may here be taken of mentioning that, in a world-wide organisation like our Order, all that we can know of any Section is what that Section tells us about itself. Sections, therefore, which send in no accounts of their life and work cannot figure very prominently in the published records of the Order.

This review of our membership list should not, perhaps, be closed without a word of special reference to one lonely little country, far away to the North, which is the youngest but one of our Sections; this is Iceland, with a membership of 10.

We may also, on an occasion when so many of us are gathered together, spare a kindly thought for some of our more isolated brethren; for our three members in Hong Kong; for our single family of father, mother, son, and daughter in Peru; and last of all, for one solitary brother who represents our Order on the West Coast of Africa.

It is significant of the cosmopolitan character of the Order that the last three countries to be sectionalised, before the writing of this report, were Persia, Iceland, and Brazil.

The affairs of the Order are administered, in various parts of the world, by the twentynine National Representatives (of the organised Sections), assisted by some sixtyone Organising Secretaries; and under these more important Officers come a large number of Local Secretaries, Local Organising Secretaries, or Local Representatives, according to the particular name given to District or Branch Officers in the several Sections. The number of such officers, all the world over, was, on September 1st, 1913 (as far as could be reckoned), about 350.

Two Sections-the United States of America and New Zealand-have made a useful addition to their regular staff in the shape of a Travelling Organising Secretary; while in the case of one country, viz. Persia, it has been found necessary to appoint as chief officer, an Organising Agent; gentleman in question, an English military officer, who has done much good work for the Order in that country, having been recently transferred, and having left no one behind him suitable, as yet, for official position. Wherever he may happen to reside, therefore, he remains Organising Agent for Persia, and has control of the work in that Section.

The life and activities of so wide and varied an organisation as this Order cannot be easily summarised; and we must be content here with the barest glance at one

or two of the more important features.

THE ORDER AND THE RELIGIONS.

The relation of our Order to the Religions, which rightly claims first notice, has scarcely vet had time to develop. Our hardest problem, it would seem, from the purely doctrinal point of view, is likely to be in relation to Christianity. Although several Protestant clergymen have joined the Order, and are working for it, in England, Scotland, Holland, America, and in one or two other countries, yet there are few signs, as yet, that the message of the coming of a World-Teacher, with which we have been entrusted. is likely to make a very ready appeal to the Protestant clerical mind. Where circular letters have been sent out to Church of England or Nonconformist clergy in one or two of our Sections (as in England, Scotland, New Zealand, and Australia), they have met with but little response, and the single special invitation to a meeting (made by the English National Representative in 1912) was an almost complete failure.

The Roman Catholic Church, so far as we can see, is everywhere distinctly hostile, and from most of our Catholic Sections of the Order we receive news of clerical opposition. The large body of missionaries in India and Burmah extends to the Order the same enmity which it has long extended to Theosophy; and several bodies of Adventists have surprised us by the fervour of their dislike.

In Hinduism and in Buddhism, on the other hand, from the theoretical point of view, there is considerably more room for the conception of a Coming Teacher—Hinduism, with its belief in Rishis, and its doctrine of Avataras, and Buddhism, with its fundamental idea of a succession of Buddhas, having ready to hand the necessary setting for such a conception.

The religion of Islam, also, with the perennial expectation which dominates one section of it, of the future appearance of the great Imam Mehdi, has also that prospective, as distinguished from merely retrospective quality, which is the present phase of things—while our beliefs are still centred in some future event—may constitute, in

theory, some kind of kinship with the general conception of our Order.

It is noticeable, indeed, that in all the three Religions last mentioned, there are signs to-day of a rapid intensification in the expectation of the near appearance of some very Great Being upon the stage of human affairs.

In Burmah, a well-known High Priest, by name Ledi Sayadaw, has recently been proclaiming far and wide the near coming of the Bodhisattva Maitreya, who, he says, has left the Tusita Heaven, and is now on earth as a boy. This Priest, from the latest information received from our Burmese Organising Secretary, has already 20,000 followers.

In Northern India, a Brahmin (who knows no English, and has never heard of the Theosophical Society or of the Order of the Star in the East) is preaching to a growing following, the near advent of the Kalki Avatara, who, he declares, is even now in the world, and was a boy of fourteen in the year 1910; while a Mohammedan gentleman of Delhi, who has recently been travelling extensively in the Mussalman countries, and has written a book about his experiences, relates how all the saints and fakirs, as well as the great Sheiks and Moulois, whom he met and conversed with on his travels, were speaking of the near coming of Imam Medhi. between the years 1915 and 1947.

Another Sufi prophecy, which reaches us from Persia, says that a Great Teacher will appear among men about the year 1918; and an ancient Hindu prediction, quoted recently in the *Theosophist*, gave the year 1918 or 1920 as the probable date of such a manifestation.

Apropos of India—though from a source very distant from India itself—I may, perhaps, be permitted to quote from a letter received in August last, in reply to a circular sent out from my office on March 17th, 1913. "I believe," writes my correspondent, Don Jose Melian, of Lima, Peru, "that I have to offer you a very remarkable case of prediction by an astrologer. In February, 1911, I read in the *El Comercio* of this city, under the head 'What will happen in Europe and America' a series of predictions of events

which were to happen in 1911, most of which have been fulfilled with remarkable accuracy in 1911 and 1912. These predictions were made by the learned astrologer, Revd. Gaston W. Tisson-Willock, and were published in the beginning of December, 1910, in the Record of Philadelphia. One of the said prophecies ran thus: 'In India there will appear the new Christ, and a current of spirituality will flow from those regions, fed by a group of apostolic, theosophic philosophers, who will spread themselves throughout the world, preaching the doctrine of mental purification and of divine altruism.' About a year later," continues my correspondent, "The Order of the Star in the East was founded."

In Christian countries, also, we have hints, here and there, of a gathering expectation. In Hungary, we learn of a book recently produced by a clergyman, entitled *Krisztus Eljovetele (The Coming of Christ)*.

In Stockholm, a well-known professor of the University of Upsala preached to the same effect as far back as 1910; while in Italy a Catholic priest, about a year ago, produced a pamphlet with the significant title, Albescit polus: Christus venit. I am told, moreover, though I am, at present, unable to verify this, that the expectation of the near coming of the Christ is strong in parts of Northern France, and that rumours of it are spreading in Russia.

Whatever these various prophecies may be worth (and we should be careful about attaching too much weight to them), they at least show that expectation is in the air, as we should expect it to be before the coming of so great a Being as a World-Teacher: and the relation of the Order of the Star in the East to the several Religions. is at present, and very likely will remain for a long time, not so much the relation of a definite interaction of actual dealings one with the other, as that of the independent possession by many Faiths of a common hope and a common looking forward into the future; and it may very possibly be only when the Great One Himself appears that these several streams of hope and expectation will converge into one mighty stream of a common recognition.

One other point we should bear in mind, and that is the essential distinction between the conditions which prevail before the appearance of a Great One, and those which must prevail when He is actually present. Before the appointed hour all expectation is a kind of dogma, and has thus to face the struggle for survival among the mass of conflicting dogmas and beliefs which make up the intellectual side of the religious life of mankind. When He is present, intellect gives place to intuition, and the process is one of the flashing of soul to soul. It is quite possible, therefore, that a Faith which, in its intellectual aspect, is somewhat inelastic, and therefore difficult to cope with, during the period of anticipation, may, in the hour of that call upon the intuition rise above its intellectual limitations to the height of an unexpected response. Rigid. for example, as the doctrinal structure of Christianity undoubtedly is, with regard to the possibility of the further appearance of great World-Teachers on our earth there are yet, within the fold of the Christian Churches to-day, indications, on every side, of the stirring of a deeper intuitive life, which may well burst forth into flower later on; and it is not impossible that a supreme spiritual crisis, like the appearance in our modern world of a mighty messenger of God, might, for all we know, make a direct appeal to something deep down within the struggling soul of the West, and call forth a response which would astonish the world.

THE ORDER AND THE THEOSOPHICAL SOCIETY.

The relation of our Order to the Theosophical Society is one about which there has, of late, been a good deal of discussion, and it is right, therefore, that a word or two should be said about it here.

As is well known, the coming of the World-Teacher was first publicly proclaimed by the revered President of the Theosophical Society, who became, on the foundation of the Order of the Star in the East, in 1911, the Protector of that organisation. Practically all the earliest members of the Order were Theosophists, and the public presentation of our basic belief in the coming of a

World-Teacher was for the most part theosophical in character. It was not unnatural, therefore, that for a while the two organisations should be very closely linked together, and that the Order of the Star in the East should have been generally regarded as a purely theosophical movement. It is important, however, that all members of the Order of the Star in the East should remember-what our Head has recently very clearly laid down-that the Order and the Theosophical Society are separate bodies, with separate functions and aims; and great care should be taken, in spreading the message of the Order, that people should not be led to imagine that the acceptance of theosophical beliefs or the recognition of the position of theosophical leaders is in any way a pre-condition of membership in this Order.

The insistence upon this essential distinction of aim and function between the Order and the Society, of first-rate importance though it be, need not, however, prevent those members of the Order, who are also members of the Theosophical Society, from acknowledging with profound gratitude the insight which Theosophy has given them into the happenings of the near future, from reverencing the great leaders of the Society, and from being proud to be linked, in their own several persons, to the fortunes of that great organisation. This is only common truth and common gratitude, and no official distinctions can touch these.

Turning to the more concrete relations between the two bodies, we find that, whereas at first, the membership of the Order was almost entirely theosophical, it tends, as time goes on, to become less so, though with various speeds in the different sections. To take a few figures at random, in England there are now 790 non-Theosophists out of a total of 1668; France has a proportion of about one in three, with 368 non-Theosophists out of 972; while the United States of America in October, 1912 (the last available figures on this point), had 600 non-Theosophists out of 2374. We find a high ratio of non-Theosophical to Theosophical members in one of our smaller Sections, Hungary, which in a total of 117 has 55 who are not Theosophists.

The two countries in which the Theosophical problem of the Order has been most acute are, of course, India and Germany. It is unnecessary to revive their controversies here, except to say that, while in India the question at issue was the right to work for the Order within the limits of the Theosophical Society, the trouble in Germany has been the divergence between the teachings of Dr. Rudolph Steiner, the late German General Secretary, and those of the two leaders of the Theosophical Society on the subject of the nature of the Christ. Both these controversies have had their effect upon the work of our Order. In Southern India the membership of the Order practically came to a dead stop at one time in 1912, but things have since begun to right The troubles in Germany, for themselves. their part, overflowed into other countries where followers of Dr. Steiner were to be found, and we have, consequently, had difficulties in Austria, Italy, Hungary, Switzerland, and Sweden. Sweden has had a particularly hard time, since it has had. also, to suffer from the attentions of Mrs. Tingley, who, we believe, has a settlement there.

Over and above these special difficulties, there is, of course, the general hostility to Theosophy, which we find in so many quarters to-day. This has been evidenced in its most concentrated and virulent form in India; but it exists also rather widely in England, and we have reports of Theosophy being preached against in the pulpits of Denmark and attacked in the Press of Russia. There is little, however, to be alarmed at or surprised at in this hostility; and, so far as our Order is concerned, it should simply be noted as one of the difficulties which we have to meet.

THE ORDER AND THE YOUNGER GENERATION.

Mention of Theosophy and of the Theosophical Society brings me, naturally, to an aspect of the life of our Order which is of the very last importance for the future. That is the question of our younger members, the boys and girls, the children of the Star. As members of the Order are aware, children

may now be admitted to membership of the Order in any of our Sections, with the permission of their parents or guardians: and the Order is already beginning to derive a large access from this very desirable source. Indeed, the American Section (I have recently heard) is almost thinking of instituting a special Organising Secretary to look after its junior members. As time goes on, more and more children will undoubtedly be pressing into the ranks; for, as is ever the case before the appearance of a great World-Teacher, special souls are born into the world for His Service, and all around us to-day are the young ones who will one day have the burden of the day to sustain. It is very important, therefore, that these workers of the future should find, on their arrival here, the kind of education which will fit them, instead of crippling them, for their task; and it is consequently a momentous fact, for all who have the future at heart, that at last an organisation has come into existence which, we hope, may supply this imperative need. This organisation is the Theosophical Educational Trust, which, under one common central Board of Control. presided over by the Protector of our Order. hopes, as time goes on, to found schools and colleges all over the world. Already in India, in the course of a few months, one college and two schools have been founded. at Gorakhpur, Benares, and Madanapalle respectively; and another is shortly to be started at Gava, seven miles from the spot sacred to the whole world of Buddhism as the place where the Lord Gautama obtained Illumination.

In England, a fine plot of land in Sussex has been given by an ever-generous English Theosophist; and it is hoped that before long this will be used as the site of a school. Nor can there be much doubt that, at the rate at which things are moving at present, there will soon be several more of these institutions in various parts of the world.

The importance of them, from the point of view of our Order and its work, is that every member of the Governing Body of the Trust, and practically every member of its existing Teaching Staff, is one who believes in the near coming of the World-Teacher.

Consequently we have now, in many places (and shall have in more before very long), an atmosphere of reverent expectation and belief, and of purposeful direction of energy, in which the young followers of the coming Lord may begin to work out their destiny.

The greatest link with the life of our Order is, however, the fact that the principles, on which the whole of this vast scheme of educational activity will be conducted are those laid down in the little book, Education as Service, by the beloved and revered Head of the Order of the Star in the East. It is indeed, not impossible to see in this great idealistic movement for the training of the young, which is just beginning, something of an importance reaching far beyond the immediate preparation for the future to the great civilisation which is ere long destined to be born. And, if this be so, few books will have played so mighty a part in the practical amelioration of mankind than the little volume written at the Sicilian mountain town of Taormina in the spring of 1912.

There is, however, a yet more significant sign of the gathering in by our Order of its young adherents, and of their determination to fill their own roll in the work; and that is the foundation of what is destined to be a regular junior branch of our Order, under the name of "The Servants of the Star." This is to look after all our more youthful members, and to find them work to do. Its General Secretary is Miss Barbara Lutyens, and its Head is Mr. J. Nityanandam, brother of our own Head of the Order.

PROPAGANDA.

The propaganda work of the Order has, in all the Sections, proceeded for the most part along the usual lines. In most countries the National Officers have travelled, and it would be, perhaps, true to say that the membership roll and the general life of a Section depend much upon this constant going about. A peripatetic National Representative, moreover, gets into touch with his people in different places, and this does much to weld the Section into a whole. Lady Emily Lutyens in England, Mdlle. Bayer, while she was National Representative

for France, and Mr. D. W. M. Burn in New Zealand, are three Officers who have been conspicuous for this kind of activity; while Miss Christie in New Zealand, and Mr. Irving Cooper in America, who are officially designated Travelling Organising Secretaries, have been true to their designation and have both travelled and organised extensively.

The literature of the Order is still in an incipient state. At first, it was the custom in the various Sections to depend almost entirely upon one or two of the well-known Theosophical publications, either in English or in translation: and these are still, of course, and will always continue to be, much used. But here and there it is gratifying to note that Sections are beginning to produce their own original literature, and France, Germany, Holland, Spain, and the Dutch East Indies are among those which have contributed their quota of pamphlets. Our only book, outside the works of our Head and our Protector, has been contributed by Belgium, whose National Representative, M. le Professeur Jean Delville, has written an important volume, Le Christ Reviendra. Perhaps the most popular of our propagandist pamphlets in the various countries have been the two addresses of the Rev. C. W. Scott-Moncrieff, The Coming Christ and Until His Coming Again, and the sermon of Dr. Horton, Mrs. Besant's Prophecy-since. however, withdrawn from circulation.

Seven Sections of the Order, viz.: England, Germany, France, Holland, Norway and Denmark in concert, Sweden, and New Zealand, have their own Sectional Organs, and the utmost credit is due to all the Officers responsible for these periodicals for the admirable way in which they have carried out their task. Only two of these magazines have been monthly, the others being quarterly. The two monthlies were the little paper started in the Swedish Section, when it was found impossible to sustain the expense of a share in the larger Scandinavian quarterly; and the Dayspring, the Sectional Organ of England and Wales. The Dayspring, as we all know, passed out of existence, after having served for twelve months as an admirable record of the work in the British Isles, and has been recently much concerned in singing its own swan song in the shape of active preparations for its absorption, on January 11th, 1914, in the new and enlarged *Herald of the Star*.

As for the Herald of the Star, its prospects and its claims upon all members of our Order, it is unnecessary for me to say anything here, save to refer all, who may not have read them, to the issues of the Davspring during the past few months and to the ample and minute information contained therein from the indefatigable pen of the Private Secretary to the Head. One fact, however, I may perhaps be permitted to state, and that is that contributions to the new Herald, from England alone, reached, on September 1st, 1913, the sum of £2500. Much more, however, is wanted: and this sum is mentioned, not as a soporific, but as an incitement to further effort.

Before closing the account of our propaganda agencies, the interesting idea may be noted, which is being tried in the German Section, of getting novelists to write round the idea of a Coming Teacher. We hear that one such book is still in the Press. Worthy of mention, also, from a certain romantic touch about it, is the banding together of some of our Russian brethren for a tour on foot through the villages and country towns in the South of Russia, with a cargo of our literature: and we may remark with appreciation, the fine energy of a Cuban brother, Mr. Castaneda, who managed to secure the admission of articles about our Order and its ideals into leading Cuban papers on no less than fifteen occasions in the course of six weeks.

CONCLUSION.

Looking out over the work of our Order in so many lands, one cannot help having it borne in upon one very strongly how wonderfully complex and varied its problem is, and how well-nigh bewildering are the conflicting conditions to which it has to adapt itself. Its difficulties, for example, are of all kinds. To mention only a few: From Hungary we have complaints of the terrible obstacle of the language and of the ignorant and priest-ridden character of its

people. One of Germany's troubles, so far as the organising work is concerned, lies in the fact that Berlin is not, like London or Paris, a real centre for the country: while Austria still possesses names and mediæval laws which make all work of any kind peculiarly difficult. Still more difficult and perilous is the work in Russia, where, writes our Russian National Representative, the Government grows stricter and stricter. In India, the great difficulty is to be found in the instability of public opinion and the deeplyrooted instinct against any spiritual movement in which foreigners, particularly English people, happen to play a leading part. In France, Mdlle. Bayer wrote, in 1912, that the chief obstacles were clericalism and materialism, and the tendency of the French people to be cynical, often very wittily, about new ideas. The National Representative of South Africa tells me that the work there is much handicapped by the fact that South Africa is a very young country with a fluctuating population; while Miss Marjorie Tuttle, the Representative for the United States of America, finds a difficulty, which we can easily understand, in keeping in touch with her members scattered in forty States over the enormous area of that great country.

But if there are many difficulties, there are also elements of a happier kind. From all over the world come references to the great strength and inspiration which comes to members of our Order when engaged upon Star work. The celebrated meeting at Benares, on December 28th, 1911, although the most striking, has not been by any means the only occasion where great and uplifting forces have been felt. Quite a little budget of letters, for instance, was recently sent on to my office by the American Representative. from people in various places who had written to her about the wonderful influences experienced at Star meetings. That we are working in a cause, the full majesty and greatness of which we are, as yet, far from realising, becomes more and more clear to those whose business it is to keep in touch with the Order in many parts of the world. And it becomes clear, moreover, that as time goes on, both the character and the

scope of our work will develop enormously. Already many are conscious that the work has taken a great spurt forward within the last two or three months. The enlargement of the *Herald of the Star* and its associated activities are not idle signs. The very Business Meeting, at which we are this morning assembled, is a signal of the new era, and the presence of the Head of the Order in the chair to-day is the happiest of

auguries for the success of its deliberations. It is, therefore, with feelings of glad hope and confidence that we conclude this brief sketch of the work of the Order of the Star in the East, in so many different countries, and among so many different faiths and peoples, for the preparation of the way of the Lord.

E. A. Wodehouse, General Secretary.

INTERNATIONAL CONFERENCE OF THE ORDER.



HE first International Conference of the Order of the Star in the East took place on Saturday and Sunday, October 25th and 26th, at 19, Tavistock

Square, London, W.C., under the presidency of the Head of the Order, Mr. J. Krishnamurti.

In spite of the rather short notice allowed to them, a considerable number of delegates from other countries were able to attend the Conference: and amongst them English members had the pleasure of welcoming the National Representatives of Scotland. France, Holland, Switzerland, and the United States of America, and the Organising Secretaries of Germany, Finland, the United States of America, Ireland, Scotland, and France—the last-named country being represented by two Organising Secretaries. Mme. Mallet and Commandant Duboc. Belgium and Hungary both sent Delegates. and one or two other European countries were represented by members of the Headquarter's Staff. The branches of the Order in the United Kingdom were also well represented by Local Secretaries and others, and the general attendance on both days numbered something over three hundred.

The Conference opened with a reception given by the National Representative for England, Lady Emily Lutyens, at her house in Bloomsbury Square, on the evening of the 24th. This proved a very enjoyable function, and was the occasion for the making of many new acquaintanceships among the members of our scattered and cosmopolitan Order.

The actual business of the Conference started at 10.30 a.m. the next day, at Tavistock Square, with a short speech of welcome and a benediction from the Head of the Order, which was followed by the reading of telegrams of greeting from all over the world, and, during the remainder of the morning, by reports, either spoken or read, from the foreign Delegates, dealing with the problems and prospects of the work in their several lands. The General Secretary's report of the work and progress of the Order, as a whole, since its foundation in January, 1911, closed the morning session.

All present then trooped out, carrying chairs, into the garden of Tavistock Square, where a photographer was awaiting them; and two groups were taken, one of the whole gathering, the other of National Officers and foreign Delegates. After the photograph came lunch, and at 2.30 p.m. the afternoon session commenced.

In the course of this session, practically the whole field of the Order's life and activities was rapidly covered—its general policy, its organisation, its methods of propaganda, etc., all being discussed, and the discussion passing on, later, to the Herald of the Star, the World Star Conference in Paris in 1915, the financial position of the Order, ceremonial in connection with Order, and local work—both in its relation to Headquarters and within its own area. Time was, unfortunately, too short to allow of the last item on the programme being taken up, i.e., a discussion of the Order in connection with problems of Modern Life.

In the evening, at 7 p.m., a Public Meeting was held at the Arts' Centre, 93, Mortimer Street, W., at which Lady Emily Lutyens and Mr. G. S. Arundale, both spoke splendidly to a large audience, on "The Mission of a World-Teacher."

Next morning, Sunday, 26th, at 11 a.m., Mr. C. Jinarajadasa, in the absence of Mr. Arundale, gave the extremely beautiful and impressive address to members only, which is printed in this issue. All who were present felt the wonderful influence pouring through the speaker, as they had felt it the evening before during the addresses of Lady Emily Lutyens and Mr. Arundale.

The Sunday morning meeting closed the Conference proper; but there was an important fixture still to come, at 3.30 p.m., in the shape of the inaugural meeting of the new organisation for young people, The Servants of the Star, at which Mr. J. Nityananda, the Head, and Miss Barbara Lutyens, the General Secretary, acquitted themselves brilliantly—the former astonishing and delighting everybody with his talent as a speaker and the readiness of his wit, although this was absolutely his maiden effort.

In the evening, Mr. C. Jinarajadasa lectured again—this time under the auspices of the Theosophical Society, and at the Small Queen's Hall, Langham Place, W.—on "Theosophy and World-Movements." Once more the lecture was a notable one, distinguished by all the speaker's well-known depth and originality of thought and exquisite choice of phrase, and was followed with close attention by an audience consisting largely of non-members.

Thus ended a memorable gathering—the first, one hopes, of very many to come. The sense of unity, of joy, and of strength, prevailing at the Conference, were remarked upon by all who were present, and nearly all felt that a great step forward had been taken in the life of the Order. The thanks of the Order are due to the energy and enthusiasm of Mr. Arundale, who first started the idea of the Conference, and who laboured unsparingly to make it a success; and it is impossible to be too grateful to Lady Emily Lutyens, who took all the Delegates under her wing, and whose gracious tact and kindness, as hostess, throughout the Conference, made everybody feel happy and well cared for. Nor must the remarkable work of Dr. Mary Rocke be forgotten, in connection with the Star Depot at 290, Regent Street, W. When it seemed quite impossible that the shop could ever be ready in time for the Conference, Dr. Rocke heroically set to work, hustled everybody up, and had the place ready for inspection by the Delegates between the afternoon and evening meetings of the 25th—all in the course of two days.

Finally, the presence of the Head of the Order, it need hardly be said, gave to the Conference a special dignity and a significance of its own. Not only did he take an actual part in its official proceedings—being referred to more than once for decisions on points of policy and organisation, which he immediately gave—but during the three days of the Conference he mixed freely with the Delegates, taking his meals with them at their hotel and acting, in every way, as their host.

A full verbatim report of the transactions of the Conference is in course of preparation and will shortly be on sale. It will be published, with photographs of many of our Officers, as well as some interesting groups, as a Souvenir. Those who wish to order copies of this Souvenir should write to the Lady Emily Lutyens, 19, Tavistock Square, W.C.